

MILITARY CHAPLAINS'
REVIEW

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In This Issue

"American Stories"

By Pauline Kael
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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Myer Hall, Bldg 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

Editor

Chaplain (LTC) John J. Hoogland May 1971—June 1974

Chaplain (LTC) Joseph E. Galle III July 1974—September 1976

Chaplain (LTC) Rodger R. Venzke October 1976—

Chief of Chaplains

Chaplain (MG) Kermit D. Johnson

It's Your Move

We were sitting around the lunch table, shuffling the "cards," eager for another round of that favorite Army Chaplain game. It's called, "*Other Army Chaplains.*" Actually, it's a very easy participation game. You simply throw out the name of a mutual acquaintance and everyone takes his turn attempting to tell the most titillating anecdote he knows about the individual.

We had barely laid our first "card" on the table when one of the participants, while savoring a bite of his pastrami-on-rye, made a quick play. "You know the one thing I'll always remember about Joe?" he began, adding suspense with the delay of a discreet belch. "He has a real gift for just being himself. He talks to everyone the same way—general or private, it makes no difference. He's just Joe. . ." he held our attention by this unusual move long enough for another bite ". . .and I admire him for that."

It was a fantastic play! It set the tone for the whole game. Obviously, he was a professional player. Not only had he made a move no one else had planned (it's difficult to play this game without being repetitious), but his move had called the hands of everyone at the table.

More professional moves like that, of course, could change the character of the game altogether. Analyze it for a moment. It wasn't just that he said something nice about the guy, or that he pointed out his unusual, unmilitary trait of being non-obsequious. It was the ace: "He's just Joe. . .and I admire him for that."

It sounds simple. But it's not an easy play. Most of us, because of our religious backgrounds will play a face card over several low ones. Something like, "Well, the one good thing you can say about him is. . ." But to risk an ace—"He's just Joe. . .and I admire him for that"—is the mark of a professional player. I don't know about you, but I always have difficulty remembering the rule that an ace will take all four jokers.

The *Military Chaplains' Review* strives to affirm the ministries of a tremendously diverse group of people, clergy and laity alike. That's why we call it a "professional journal." But when one individual publicly affirms another simply for being him or herself, that's "professional ministry."

—Editor

**Headquarters
Department of the Army
Washington, D.C.**

Spring, 1980

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Finding Power in "Weakness"—The Real Energy for Ministry

Chaplain (MG) Kermit D. Johnson

The following address was given by Chaplain Johnson at the TRADOC/FORSCOM Chaplains' Conference, Louisville, KY, October 1979.

The Conference theme relating to the "energizing" of "the religious ministry team" would appear to set up the expectation that the first speaker should get us charged up with high voltage. With that first word "energizing" I can almost feel an assumption, a presupposition that energy and activism are high values in ministering as a team.

My purpose is not to challenge that presupposition, but to counterbalance it. My aim is not to devalue energy and activism. Some of you have heard me say concerning the energy level of chaplains, "It's easier to ride a bucking bronco, than to pump up a dead horse." My remarks, then, are not to be taken as skepticism toward any energizing ideas or approaches you may pick up in this conference. I'm simply asking us to pause to take a look at something we might not normally think about if we proceed from an activistic stance.

Let me start succinctly with one sentence from Jacques Ellul, when he says this: "Precisely because our technological society is given over entirely to action, the person who retires to his room to pray is the true radical." That's the exact counterpoint to the frenetic demands of a technological society, of an activistic American culture, and a hyperactive church. I believe prayer is able to illuminate the limitations of our activism. I attended a Quaker Church once in Princeton, New Jersey. As I came into the church, people were seated in silence in meditation or prayer. I sat down, looked down at my watch, and attempted to meditate and pray. I found that the silence was noisy. I was bombarded with thoughts of things I hadn't done and things I had yet to do in the days ahead. I realized quickly what a frantic pace I was living and with it a sense of shallowness, a sense of loss because it was so difficult to get beneath and beyond the daily actions I was so deeply involved in. After quite some time with my thoughts, I began to get restless and asked myself, "Why

Chaplain Johnson, a Presbyterian clergyman, was nominated by President Carter for the position of Chief of Chaplains, US Army, in June 1979. After confirmation by the US Senate, he was officially promoted on 2 July 1979. A 1951 graduate of the US Military Academy, he served in various positions as a line officer before beginning his theological training at Princeton Seminary and his subsequent ordination in June 1960. As a chaplain he has served in virtually every capacity from Battalion Chaplain to Deputy Chief of Chaplains (June '78-'79) prior to his present appointment.

doesn't someone do something?" Thinking at least 15 minutes had elapsed, I looked at my watch, but only 5 minutes had elapsed.

Henry Mintzberg, the expert on time management, has an observation about managers which is probably equally applicable to clergypersons. It's this: "Managers work at an unrelenting pace and their activities are characterized by brevity, variety, and discontinuity. They are strongly oriented to action and little reflection."

Brevity, variety, and discontinuity—an eighth of an inch deep and a mile wide, with little inner coherence.

Recently, I read an article in *Fortune* magazine (6 November 1978, p. 76) entitled: "Keeping the Clock from Running Out," dealing with the effective use of time. It said that the "average uninterrupted work span for executives" is 8 minutes, and as an antidote recommended a "quiet hour" each day, with the comment, "Executives need to value today less and tomorrow more." And then it listed "The Top 10 Time Wasters" based upon a study of 50 chairmen, presidents, and vice presidents of large corporations. In order:

1. Telephone	6. Commuting
2. Mail	7. Business lunches
3. Meetings	8. Civic duties (<i>and then, listen to 9 and 10</i>)
4. Public Relations	9. Incompetents
5. Paper work	10. Family demands

Think of it: People regarded as time wasters!

The distortion of values!

One would hope that in that "quiet hour" an executive could somehow arrive at a higher estimate of people than "time wasters" or incompetents.

This is the point at which prayer can serve as a searchlight over the varied terrain of action—quality control and evaluation, if you will. In the deep and quiet recesses of our hearts, the Living God can speak to us about the quality of our actions and the ordering of our values.

But when I say "God can speak to us" in prayer, we are perhaps at the heart of a great difficulty. What is the meaning of our preference of action over prayer? Why is it that prayer gets only a passing nod, like Voltaire's "Nod to God"? Is it because we feel that Bonhoeffer's "man come of age" is upon us—and that this means *we* are now in charge; *we* are the managers, and the controllers, the planners and the programmers, and the evaluators? We can act, but God cannot!

This is what Ellul calls "the crisis of prayer" in which he says, "If we cannot pray, that is ultimately because we do not believe that God acts . . ." (*Prayer and Modern Man*, p. 119). Of course, when I speak of our praying, I do not mean our ability to pray as part of our job; our ability to talk about it or to practice it publicly—but to do it because we honestly believe in a God who acts in human history and in our corporate and personal history.

So, before we hurry to get answers as to how we can proceed to energize the religious ministry team, I put before you the counterpoint, the counterbalance to our activity—in the power of prayer.

And speaking of power, in the concept of the TEAM there seems to be an underlying assumption about power. We are deliberately declaring that all the power, the gifts, and the abilities are not to be found in one person, but distributed among members of the team. So when we talk about energizing or empowering the TEAM, we're saying others are to be empowered and affirmed for the gifts that they have.

Archibald McLeish's comment, "The gift that I have to give you is my difference from you," comes alive in the TEAM relationship. When we work as solitary individuals, we tolerate individual differences; we generously say they too can exist or co-exist with us. This is the spirit which existed when I and some of you came into the Army. The motto then was "cooperation without compromise," but with a rather stiff and rigid meaning. It meant we could hold services in the same building at different times. We tolerated each other.

But in a TEAM relationship we go far beyond toleration—we prize and value those who are different from us. They supplement us. They complement us. They complete us. They teach us. They broaden us. And when we come together in a synergistic relationship, we are much stronger, much more gifted, much more powerful, much more unified, much more complete than in our solitary ministering.

Our difference, one from the other, becomes our gift to the TEAM and for the TEAM. This is not a new thought. It is rooted in the people of Israel, for whom there was no such thing as a solitary existence. There was no life and no completeness apart from the community, "the people of God." The Apostle Paul expressed a similar position in the concept of "the body of Christ." In 1 Corinthians 12 he speaks of the "body" or the "team" in this manner. "The eye cannot say to the hand, 'I have no need of you,'" the clear implication being, the only thing left to say is the positive, "I need you."

Instead of saying "I have no need of you," says Paul, "on the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body we think less honorable we invest with the greater honor . . . that there may be no discord in the body, but that the members may have the same care for one another" (I Cor. 12:22–25)

These words "seem" and "think" are words of perception. There are those who "seem to be weaker," perhaps younger or less educated or mature. There are those "we think less honorable," perhaps those of lesser rank. But these are only perceptions; in fact, wrong perceptions. The reality is that those who "seem to be weaker" are "indispensable" and those "we think" to be "less honorable" should, in fact, be invested with greater honor. Why? Because every member of the team has a function, just as every part of the body has a function, no matter how seemingly insignificant.

The Apostle Paul follows this reasoning with a discussion of the gifts in the body or the team. These gifts need to be discovered. Quite some time

back I read the book by Elizabeth O'Connor, titled something like *The Call of the Committed*. She told of one person who constantly berated herself because she felt short-changed, with few gifts or abilities. On one occasion a group of people from Our Savior's Church in Washington were with her, visiting people in a ghetto area. In due time it became apparent what was happening. Only this person who believed her talents to be so limited was having any success in communicating. She alone gained rapport. As a result, she became the person to pioneer a coffee house ministry in that ghetto area.

Dr. Anthony Lobo, Dean of the Theological College of Catholic University, has spoken on "Team Ministry in the Military Community." What I have called "discovering" the gifts of ministry, he has called "revealing." That is, in any community the gifts of ministry which people possess need to be "revealed." He means this particularly with respect to laypersons who have tended to regard "ministry as a noun, not an active verb applying to them." This ministry, Lobo says "is the development of each person's unique skill in the service of the church or the world, and the performance of that skill in the name of God." "Ministry means to help people see that *they* have something to give to *us*, we break through their fear of not-knowing and show them that they have a unique contribution to make."

"The danger in our highly professionalized time is that we start thinking about service, education, ministry as specializations which we have to protect as unique privilege. Yet there are many people in our communities, our schools, our installations, our barracks, who have remarkable powers to care, to heal, to show compassion, to be present to suffering people, to speak a good word, or just to listen; but many are keeping these precious gifts hidden because they themselves are not even aware of their great gifts. Our communities should be places where these gifts are revealed and made available for the whole community."

This revealing, discovering, affirming, and developing of gifts may be very difficult to translate, but it is the working out of a faith principle having to do with the image of God, the ministry, the body, the community, the team.

So far, I've covered two items which we might well miss if we go charging off immediately to the ingredients of an energized religious ministry team:

—The part of *prayer*; and

—The part of the *gifts* of team members, with particular attention to those we normally would overlook when we go to choosing a team.

The paradox is that we can't field a strong TEAM without the weaker members. And I'm saying that this is a faith principle that we ought not to forget as we go to the drawing boards to shape team ministry.

The paradox of "strength through weakness" is a faith principle rooted in salvation history, our history; witness Ogden Nash's line:

"How odd of God to choose the Jews."

and Martin Luther's line:

"Just a little baby wee . . .

Yet Lord of all the world is He."

We're apt to forget this in a technocratic world where techniques and skills are available to do anything—provided you can pay the consultant fees.

So things like prayer and the so-called "weaker members" of the TEAM are apt to get overlooked, unless we remember our beginnings.

I'd like to mention one more thing we're apt to overlook if we get cranked up too quickly to energize that religious ministry team. My thinking was triggered by a brief meeting at the Chaplain School with Bill Zierdt from the Center for Values and Motivation. He had some time with the Advanced Class and I asked him to give me a glimpse of what was discussed. He then drew a square with "Work" written above the top horizontal line and "Play" below the bottom line; "Maintenance" (support of people, whether family or peers or countless, etc.) on the left vertical line and "Aloneness" (his fancy name: "free-essence") along the right vertical line of the square. A "balanced life," Zierdt said, would have these factors somewhat in balance.

The moment I saw the square I said, "It looks to me like Army officers, including chaplains, spend most of their time and energy in the northwest corner!"

I was then reminded of a paper by Dr. Ralph Potter of Harvard entitled "Vocation and Friendship." Potter speaks of the conflict between work and friendship, that in a technocratic, industrial society, there is an assumption or "given" that work is the organizing principle of life. Those who choose to adopt friendship as the organizing principle of life often "drop out" of society.

From Zierdt's chart I saw very clearly where the majority of my time and energy go—to work and to the energy-draining effort of maintenance.

On the plane back to Washington, my thoughts continued: "What room is there for the power of friendship?" Clearly it is part of our heritage in Abraham, "the friend of God" and Jesus who said, "I have called you friends." "But what room is there for friendship either in the faith community or military community?"

In the military we hear the counsel, "Familiarity breeds contempt." Does this mean the unspoken corollary is, "Distance breeds respect"?

The Protestant work ethic notwithstanding, friendship is an organizing principle of life in Judaism and Christianity. The Rabbi Jesus did his team building in a peripatetic school in the context of an unhurried friendship. By being with his team members, his life was open, exposed, and vulnerable. He related to them in closeness, intimacy, and even love.

Is this possible today? Or is it only nostalgia? In this frenzied time is this kind of friendship possible? In this time when we speak of "systems" and engineered change by people who have all the "tickets," "qualifications" and "skills"—is the inefficiency of friendship even a desirable thing? What room is there for friendship in the team? Is it necessary? Is it part of the witness? Or is team ministry like any other skill, simply to be learned on a "business-like" basis?

I put before you, then, these weak things:

—Prayer

—The Weaker Members, the least regarded of the team; and

—Friendship.

Perchance there is still power in weakness.

This blend of prayer, the weaker member (in this case, a child), and friendship come together in no less an authority than "Peanuts," with the hint that power from these is still available.

In the little book *Security*, the second to the last page shows a little boy entering the kitchen where his mother awaits him after school. The caption runs something like this: "Security is knowing your mother is at home in the kitchen when you come home from school."

Then the last page has a little boy kneeling by his bedside with the light of moon and stars streaming through the window. There is no caption, but the message is clear.

"Security is knowing Someone (spelled with a capital S) is at home in this universe."

If weak reeds like us have the possibility of friendship with the ULTIMATE POWER in this universe, then surely as we link up with others who experience the same friendship, there is substantial power to do God's work.

Can Aardvarks Pray? Or: A Report on the Prayer Habits of Adolescent Male Homo Sapiens

David Lorentz

Editor's Note: The following article was written from the viewpoint of a teacher relating to adolescents in a retreat setting. The lessons shared, however, may be of value not only to those chaplains working with dependent youth but also with young single soldiers in similar situations.

“What do we do now?”

‘I don’t know.’”

‘I have no idea.’”

‘Don’t look at me.’”

Each time our retreat team meets to plan a two-day program for thirty sophomore boys, this is how we begin—confused. Often we find ourselves saying the same things on the last day of the “planned”—and now completed—retreat. There are no real answers. Well, there are—but they change from group to group, team to team. “Christ plays in 10,000 faces. . . .” And you never know where or how He’ll pop up next.

Is It Zen?

Detailing a successful retreat on paper, then, reminds me of trying to explain Zen. If someone explains to you what Zen really is, then it’s not Zen. If someone says he’s not really sure what Zen is, he’s on the right track. And if you really know what Zen is, you shut up and go practice it. Thus retreat programs. But principals and administrators need programs—on paper (just in case the parents ask, you know)—and they will ask the retreat director for details. Directors learn to respond: “Come along next time and see for yourself.” It works. You’re safe for another year. But what would you put on paper? A successful program often cannot be repeated ever again (a point planners and leaders should keep well in mind). It is an experience. It depends on time, place, and people. And you can’t judge whether it has been successful or not. No one knows what an experience will do to the growth of a human being. So if your principal demands a detailed outline of your secret program, ask him: “Could I try to explain the Holy Trinity to your pet aardvark instead?”

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Do Aardvarks Pray?

“But at least explain to me what you do on retreats. Do you ever get these kids to pray?” Principals are relentless! “Yes, and we rather thoroughly explain to them the hypostatic union the first day, and the second day sign half of them up for religious orders.” Omit telling them the parts where the kids scream, clap, run around, have fun, and in general feel that life is an exciting experience. Yes, we can get our kids to pray. Yes, even adolescent boys. How? Who cares! (A Zen answer) O.K. I lose. Herein follows a brief discussion on how teenagers might experience prayer on retreat. But careful! I’ve decided to be bold, speak in the imperative, and give the illusion I know exactly what to do with thirty teenagers. Many things I believe in don’t work with some groups: what works for 15 year olds can be disaster with 17 year olds. Some ideas I suggest might make you rich, others might get you fired. Please read with a critical eye.

An Educational Concept: Shut Up and Sit Down!

Be in complete control of your program. Common mistake: hanging loose so the kids will “have fun” with their religion. Remember, their sports coaches will demand strict structure, their music teachers will demand discipline to learn, and their favorite instructors will be the ones that challenge and work them until excellence is reached. Be demanding. Not like a martinet, but like someone who really cares. And explain why: “You may be tempted to laugh or talk during this exercise, and I understand that because this is difficult and laughter is a way of releasing tension and nervousness. But in order to feel the full impact and let the group energy increase, we need perfect silence. So if you think you can’t do that, we’d ask you to step out of the room so the rest of us can pray.”

Be mysterious. You don’t have all the answers to the supernatural. Tell them at the start of a certain exercise that you have no idea what they will see or feel. But you will lead them to a new place. Be specific in your demands. Repeat instructions; be sure to include everyone; let them ask questions, give examples of what you are about to do, then have them DO it. Structure them: “We will all sit in a perfect circle, shoulder to shoulder, legs folded—no one on chairs—and eyes on the candle.” A good football coach gets good formations. And the kids love the stucture and ceremony. They like ritual. Always give explanations of your rituals and symbols: “Your hands are used to create things, to touch others, and just as a priest extends his hands to bless or heal, during this prayer, open your hands and keep them extended toward the group so your energy can flow towards everyone.”

Adolescents find Kung Fu, Tai Chi, and the martial arts attractive. These demand tremendous attention, concentration, and effort. What kind of silent message do our retreatants get when we let them lounge about or fiddle through a retreat exercise? I don’t have to explain further that strict structure, like a musical symphony, can at the same time be relaxing and light.

An Educational Reality: Heads Full of Cars and Girls

“I came to find some inner peace and to learn to pray better, so that I can become more spiritual.” Fortunately, I’m sitting on the floor—I can’t fall off anything. I make a mental note of the kid and promise to check and see if he’s really a sophomore. “I came because I’m sick of school and the pressures of homework.” Ah, I teach kids like this guy. “I came because I heard retreats were fun.” Hum, he’s heard great stories of drinking in the woods, getting high on “nature,” and raiding the girls camp at midnight. Or perhaps he really heard that liturgy was fun, that prayer was easy, and that someone came home happy and changed.

Concept #1 was control/discipline/structure. Concept #2 is motivation. “What’s in it for me if I pray?” “What will I get out of this Mass?” “Why practice these stupid games anyway?” “What’s it have to do with cars or girls?” Give some examples or describe what might happen. They need immediate gratification from what they are doing. Remember, you are a salesperson. You have two days to make some kind of good impression through experience. Motivate! Explain why we sit like this, why we are chanting in unison, and what kind of energy we expect to generate as thirty praying Christians. Tell them the power of the mind. Tell them the power of the supernatural. (Excite them, for example, with stories from *Life After Life*, a book which details the death experience of people who have been clinically dead, then revived.) And then help them enter the sacred and mysterious area of communication with “the other dimension.” If you begin your prayer session with some basic yoga breathing (cf. *Modern Liturgy* 6:1), they will feel immediate results—new energy, a clear mind, a peaceful feeling.

Concept #3: Get A Game Plan

“This is kinda weird—but really kind of fun.”

Not everything you do has to make sense as it is happening. But you should reflect on it with the retreatants afterwards. (Everything we do is later discussed in small groups with a leader present in each.) And the leaders have at least planned that the exercises make sense. We take a thematic approach to the retreat, to each day and each segment of the day, to make sure we know where we want to arrive—even if we don’t always get there.

What are your goals? Make them clear and specific, then achieve them. With our sophomore retreat, for example, the first evening’s goal is communication—getting them to feel comfortable talking about themselves and their lives. If you are intense and work hard, expect 100% of the kids to be open on some level. We rough them up a little bit—mentally—the first evening. From seven o’clock till midnight we run them through a series of exercises designed to loosen them up, get them talking freely to many different people. Get them laughing, shouting, clapping, chanting (always perfectly disciplined according to the leader’s orders)—basically, wear them out, break down their defenses. Many of them have experienced openness

only when they were drunk or high. They liked it then; they will like it now. End the evening with a few serious exercises. Perhaps have them meet Jesus in a fantasy. Have them share something of their faith. Break bread, share wine, verbally share some moment of love from their lives. Sound threatening? Sure it is. But if you expect all of them to share then they all will. If you make the sharing voluntary, you're sunk! Only the already verbal will talk. Force them to do something good—and they'll love you for it afterwards.

Prayers and Pimples

Once you've gotten their attention and worn down their defenses that first night, then you can begin the real work of the retreat: Prayer. But can adolescents pray? "Rocks and stones will cry out in praise of His name." See, there's scriptural proof that sophomores can pray. Don't teach on retreats. Show! Teens don't need to hear what prayer is. They need to do it! Prayer is communication with the supernatural. We communicate through words, gestures, motions, action, emotions, eye contact, and by listening. So . . . DO these forms of communication.

Words

"As I pass the empty chalice from left to right around the circle, hold it, pause a moment, and say your prayer out loud. Begin your prayer by saying, 'God our Father, we thank you for . . .' and mention something you are thankful for. It can be something in nature, or something you own, or a person. For example. . . ." Then you, the leader begin. And if you've done the groundwork the first evening, and made your directions very, very clear, they'll soon be praying! Other possible forms: "God, our Father, forgive me for . . ." or "Lord Jesus, please grant us. . . ."

Singing together—and be sure everybody sings!—is praying with words. They sing the school fight song, so they can sing. If they do, list that as one of the miracles you have witnessed on a retreat.

Gestures/Motions/Actions

We do motion exercises—arms, hands, etc. Some are silent, some to verbal chant, some to music. Teach carefully and precisely. Talk about prayerful motions from their experience—genuflections, bows, hand blessings, laying on of hands. Talk about sacred, mysterious, and power actions from others' experiences. They love stories of the occult, the stories of people with power from beyond, stories of visions, biolocation, astro-projection (basically, the lives of the saints contain all this, but with different jargon). Demand complete unity. Dim the lights, or sit in darkness, and go to! But remind them that sacred motions have power. Don't make fun, and they won't!

Eye Contact

“I just sit here and look at God, and He just looks back.” The old man in the last pew found prayer easy. Tell the kids they can look at God’s creation and just let that be their prayer. Now practice that with them. Or have them focus on a candle and let their minds wander. Or close your eyes and picture certain objects or scenes. Are you courageous? Have them look into each others’ eyes. Don’t ask them to wander off and look at something in silence. Silence doesn’t exist beyond your watchful eye. Keep them with you, in every sense, always.

Listening

“Have you never been mellow? Have you ever tried to find a comfort from inside? Have you ever let someone else be strong?” Records, tapes, contemporary and rock music. We “listen-pray” at the start of each new section of the retreat. It’s great for calming down, setting a mood. Secular music in a sacred setting? Why make the distinction? Teach them that all of life is sacred. There are prophets today—voices in the wilderness—to be listened to. Tune in to them on retreat. But help them hear the sacredness in the words, the message in the song, the Divine speaking through their own feelings. For example, tell a scripture story between verses of one of their songs.

Emotions

Don’t talk, feel a scripture story. Pray it on a gut level. Example: They’ve heard the healing stories of the Gospels many times. Too many times. Don’t read it again! “Cripple” them with tension exercises—have them tighten every muscle in their bodies one by one and hold the tension for a minute or two—then relax them after they have tightened, suffered and groaned. Let a leader role-play the healing by touching every person, or at least verbally dramatize the story as they begin to relax and feel healing. Don’t read the Last Supper. Do it. Fantasize the death of a friend. Break bread hand to hand. Share a final word (out loud!) to the Lord. Two days of emotional religious experience is often more lasting and impressive than 10 years of religion in the classroom. Don’t make the retreat house another classroom.

Leaders: Are you Wild? Crazy?

Yes, because you agreed to do this retreat. But further, you must create some excitement, some stimulation. Manipulate the environment—lights, darkness, color, sound, motion. Be dramatic, be loose, be serious, be mysterious. If you let them think you know exactly what you are doing, but appear a little bit “crazy” to them, GOOD! Keep them off balance. Why should the predictable intrigue them? The supernatural is unknown and unpredictable. They study UFO’s; why shouldn’t the Resurrection fascinate them? They pay

money to see "Omen II," "Exorcist I," and "Rosemary's Baby." Who says the lives of the mystics were any less exciting?

This Retreat is COSMIC

What does that mean? I have no idea. But it sells. Tell them how lucky they are to be in on this dynamite retreat. Great things are going to happen. Yes, it was expensive. Good things don't come easy. Speak highly of your program always—and hint at wondrous and great things that God may do during these days.

Explain to them that many of the things that you'll be doing are strictly adult exercises—not suggested for teens, who will laugh and waste time. But you are willing to take a chance with this group. (That's no lie!) Shoot for the stars. If you expect just a little, that's all you'll get. Expect a lot. Expect all of them to change. Dare—and demand—participation from all of them. Expect miracles to happen. Hey, let them feel that you have faith!

Success

"You didn't ask us not to jump out of the windows." So they did long after midnight. I laugh when I read my section on structure and discipline. I've had some great flops?! Wrong! Cancel! You can't measure retreat success. Set your specific goals, yes. Review those goals and evaluate the retreat with your team leaders—once or twice a day DURING the retreat. Adapt your exercises and schedule to the group you are with now. Change. Be flexible. But . . . when will you know if you gave a successful retreat? The same day when you will be paid handsomely for giving it.

The "Arimatheans"—An Opportunity for Lay-Ministry

Chaplain (COL) Walter F. Wichmanowski

The Army, Navy and Air Force chaplains assigned at Arlington National Cemetery (ANC) officiated at most of the 2,616 burials which took place there during Fiscal Year 1978. Of these, 616 were preceded by a chapel service in one of the adjacent Fort Myer chapels.

Attendance at these funerals varied from several hundred mourners to a few and occasionally to none. In each instance, nevertheless, the appropriate military and religious rites, rendered respectively by assigned military persons and chaplains, were performed over the remains as they were laid to rest with utmost respect and reverence.

It soon became evident to these ANC Chaplains that those chapel funeral services afforded the active and retired military communities a significant opportunity to participate as lay-ministers. It seemed not merely opportune but compelling.

Their commonly shared bonds of military professional and religious faith would provide the necessary perspectives and motivation.

Who else could be drawn more naturally to lay-ministry in chapel funeral services than those who were linked to the deceased and to one another as comrades-at-arms, as well as brothers and sisters in their religious faith? A sense of duty and compassion would likely prompt a positive response to an invitation to participate in a ministry designed to serve both the dead and those who mourned. Those same sentiments would encourage response to the chapel funeral services for dependents of active and retired military.

Although the military community in general would be solicited for the funeral ministry, it seemed best to focus primarily upon the military retired community. They, more than active duty persons, were more likely to be available during the normal funeral schedule (Mondays through Fridays from 9:00 A.M. to 4:00 P.M.). Equally important was the fact that retired persons, by their permanent residence in the National Capital region, could provide continuity for this ministry, an essential circumstance for its growth into a tradition.

In light of these considerations, the three Catholic chaplains then assigned to the Military District of Washington (MDW)—(MAJ) Daniel J.

Chaplain Wichmanowski, a Catholic priest of the Diocese of Pittsburgh, PA., is the Staff Chaplain, United States Army Military District of Washington.

Donahue, ANC; (LTC) Barnabas P. Daniels, Fort Myer; and I—determined in October 1978 to proceed with the design, development and implementation of the program. Funeral ministry would be substantially enriched by the participation of qualified lay-ministers, they agreed, yet there were other considerations before a working model could be put into operation.

Designing a Model for Lay-Ministry

The questions, among others, yet to be addressed included: Should a model design be attempted which could serve many, if not all, denominational traditions, or should it be limited to one denomination? How could laypersons be recruited to this ministry which is often viewed to be the proper sphere of the chaplain only?

The first was resolved by determining that a universal model appeared too complex because of varying denominational liturgical practices. We decided to design a one-denomination model and the lessons learned from its operation would provide necessary insights for its modification and adaptation by other denominations at a later date.

The first working model for this lay-ministry was Catholic. Its design proved to pose no significant problem. The fact is that no lay-ministry roles had to be invented. Since the promulgation of the Constitution on the Sacred Liturgy (4 December 1963) of Vatican Council II, lay-ministry roles of Lector, Commentator, Acolyte, Eucharistic Minister, Cantor, Usher and Sacristian had become familiar in Catholic parish liturgy. Their exercise in the funeral services would not be new but rather an enactment of the Church's teaching concerning the diversity of roles in liturgy and those to be performed by the laity. The question no longer was what could be done by lay-ministry, but who would do it and how it should be organized.

Recruiting Lay Candidates for Funeral Ministry

This opportunity for lay-ministry in MDW chapel funeral services was offered to the military community, active, retired and dependents. Retirees, as mentioned earlier, were evidently the greater resource in terms of numbers, continuity and availability during the hours scheduled for funerals.

Although active duty persons and dependents were not excluded, the recruiting program which followed concentrated upon the military retired community. To that end the recruiting effort was first directed to MDW chapels' Catholic congregations, which included a significant number of retirees as well as active duty personnel. Chapel bulletin articles, fliers and pulpit appeals carried word of the forming ministry. Subsequently, I presented a briefing on the funeral lay-ministry to the Retirees' Council of the Military District of Washington. I published an article on the project in the Council's newsletter and mailed a letter announcing the program to the addresses on the Army Retired list in the National Capital Region. Our initial goal of 30 candidates was exceeded easily.

Of the first group of 30 candidates, only one was on active duty. The others were wholly retired or engaged in part-time or full-time jobs in which they could respond to lay-ministry calls without prejudice to their jobs.

Establishing the Organization and Choosing a Name

We then sought to give this ministry an organizational identity and form that would express its reason for existence and, in the process, attract persons to volunteer for it. Army Regulation 165-20 and a separate command decision in February 1979 provided the military bases for its formation as a lay-auxiliary of the Staff Chaplain, MDW.

In the process of designing the organization, it occurred to the chaplains that a true-to-life exemplar could furnish a name and a message: Joseph of Arimathea, who buried our Lord after His crucifixion. He was a practical and inspiring model. Thus the name "Arimatheans" was chosen. Arimathean ministry would be a practical application of the Church's constant teaching that all members of the Church are urged to practice corporal and spiritual works of mercy. By their lay-ministry in the funeral Masses in MDW chapels, the Arimatheans would actually share in the performance of the corporal work of mercy "To bury the dead," and the spiritual work of mercy "To pray for the living and the dead." The name itself was a message which could communicate itself effectively to the community in actual practice and elicit positive response.

Since the first investiture ceremony on 13 April 1979, nearly 50 men and women have been invested as Arimatheans and have ministered, in groups of 5, at 63 funeral Masses in MDW chapels.

Recruiting Candidates

The recruiting of candidates for this special lay-ministry continues. The Arimatheans share in the effort by one-to-one contacts within their circle of friends. A descriptive brochure, announcements and articles in the local military newspapers, an information display at the MDW annual luncheon attended by some 600 military retirees, and articles in their newsletter continue to help tell the story and recruit candidates.

The Arimathean Emblem

We decided that the wearing of a suitable emblem during the performance of this lay-ministry would serve as a badge of office and would identify their mission, as well as the authority vested in them to perform it. A traditional liturgical symbol was chosen for that purpose. It was designed into an embroidered oval emblem, 4" x 7" in size, depicting (in violet on a white background) a cross, with a burial shroud hung upon it, and the name "Arimatheans" lettered beneath it. The emblem is attached to a white sash and is worn over street dress. No other vestment is worn in order that the Arimatheans may be readily identified as lay-ministers and not misperceived.

to be ordained ministers. Additionally, the customized sympathy card presented by the Arimatheans to the next of kin during a chapel funeral Mass, identifies their ministry and expresses their prayerful support to the bereaved.

Arimathean Formation

The training of Arimathean candidates (called "formation") is conducted in a six-hour course. The course concentrates on practical training with a minimum of theory. Many candidates enter the Arimathean chapel funeral ministry with considerable experience as lay-ministers in the local parishes. Accordingly, they adapt readily to the requirements of the chapel funeral service, master them and become "coaches" for the less-experienced Arimatheans. In a sense, they minister to one another even as they perform their Arimathean ministry to others.

The completion of the formation is marked with formal ceremonies of investiture and institution at the Fort Meyer Memorial Chapel. These ceremonies are designed to express the acceptance of candidates into the Arimathean ministry and their designation of the Military Vicar, His Eminence Terence Cardinal Cooke, as Extraordinary Ministers of the Eucharist. For the edification of the Arimatheans, particularly, and the congregation, generally, these ceremonies are conducted with great solemnity. To that end the Mass is concelebrated and the ceremonies of investiture and institution conducted by the Catholic chaplains of the Army, Navy and Air Force assigned either to the Arlington National Cemetery funeral ministry or within the National Capital Region. A reception for the Arimatheans, their families and friends, and the congregation follows the Mass.

The formation of Arimatheans continues after their investiture in a less formal but no less deliberate program in order to nourish their spirits continually for that sensitive and spiritually demanding ministry and to refine their performance of its technical requirements. The program is comprised of four elements: monthly assembly for Mass and a luncheon conference, a quarterly afternoon of religious retreat; corporate participation in Arimathean investigations; and participation in the Arimathean "Hot-Line."

The Monthly Mass program focuses on corporate reception of Holy Communion on the First Friday of each month. A luncheon and conference follow Mass. First Friday was chosen for the Arimatheans' monthly corporate Holy Communion in order to provide them with a significant opportunity to express, individually and collectively, their love for their Eucharistic Lord within the context of the traditional Catholic devotion to the Sacred Heart of Jesus. The conference which follows the luncheon is either spiritual in content or deals with procedural matters or both.

The quarterly Afternoon of Retreat is conducted at the Post Chapel, Fort McNair, and consists of a spiritual conference, dialogue, a penitential service and Mass. A buffet supper follows in the chapel lounge. The Arimatheans are encouraged to bring their spouses or other guests.

The Arimatheans are invited to participate in all Arimathean investi-

tures in order to foster their sense of unity and solidarity with one another in their ministry. All Arimathean events are announced in their monthly newsletter.

The Arimathean "Hot-Line" is a telephone call system which enables the Arimatheans to communicate with one another and the entire group their prayer concerns in the event of illness, death or other happenings. The "Hot-Line" is intended to be a personal instrument for furthering unity and solidarity among the Arimatheans.

Managing Arimathean Ministry

Management of the Arimathean ministry is assigned to the ANC Chaplain. The process includes a telephone calling system to invite Arimatheans to minister, records-keeping, the Arimathean formation (training) program, investiture ceremonies and special events, and publication of the monthly newsletter.

Calls to Arimathean ministry are made from a daily list, Monday through Friday, which lists telephone numbers, type of ministry preferred, and hours of availability.

Arimathean records-keeping includes maintaining a daily log of ministries performed; posting of permanent individual records of ministries performed, dates of Arimathean investiture and institution as Lay-Ministers of the Eucharist, dates of ministries performed; and developing a monthly summary and overview of the distribution of ministries among Arimatheans.

The Arimathean formation includes publication of the Arimathean brochure; the design, preparation and conduct of Arimathean formation classes, the selection for formation textual materials, the arrangement and conduct of ceremonies of investitures and institutions; the conduct of quarterly Afternoons of Religious Retreat, monthly First Friday Mass and luncheon conference, and other special events.

The publication of the monthly newsletter addresses current statistics of ministry, special messages from the supervising chaplains, the monthly revised Arimathean "Hot-Line" (telephone contact system) and the schedule of events.

The Arimatheans as a voluntary auxiliary lay group of the Staff Chaplain, MDW, are funded by him, initially from Appropriated Funds and currently from Chaplain Non-Appropriated Funds. Many expressions of appreciations, oral and written, have been received concerning the Arimathean ministry. A number enclosed donations, designated for the Arimatheans, to the HQ MDW Consolidated Chaplain Fund. These have been applied to Arimathean program expenses. No donations are solicited in any case.

A Beginning, Not an End

The Arimathean program, yet in its infancy, has demonstrated its viability. It is now jointly sponsored by the Army, Navy, and Air Force Catholic chap-

lains engaged in the ANC funeral ministry. It is as edifying to those who are served as to those who serve. It is the Arimatheans' hope, prayer and effort to help the program grow into a tradition which will continue to give glory to God, to serve those of His children experiencing the burden of death, and to nourish the spirits of those who give themselves so generously and faithfully to this ministry to compassion and hope. The Arimatheans claim no patent on their ministry. Rather, they offer their own experience in this significant ministry as an encouragement to those who desire to minister to others as do those latter-day imitators of Joseph of Arimathea.

Iran and Islam

George W. Braswell, Jr.

Between 1968-1974, I lived and travelled in the Middle East, particularly Iran, as a professor on the Faculty of Islamic Theology, the University of Teheran, and as a Christian missionary and cultural anthropologist. I heard the voices of thousands of men and women as they worshipped, prayed, and cried to Allah, cursing hated oppressors. As a friend, I drank hundreds of cups of tea in courtyards, homes, mosques, and neighborly little teahouses.

From time to time we have all probably voiced a prayer or request for some miracle of peace and tranquility in the Middle East. The Middle East is a land filled with prayers and dreamers, both ancient and contemporary. Iran especially has been a land of dreamers, giving birth to King Cyrus, the first great King of the Persian Empire, who freed the Jews from the Babylonian Captivity and gave them refuge in Persia. The Wise Men, known as Magi or Zoroastrian priests, dreamed and saw a star in the east and followed it to Bethlehem to place gifts of gold, frankincense, and myrrh at a baby's crib. The Shah of Iran, who ruled for thirty-eight years on the Peacock Throne, dreamed of old Persia becoming the fifth most powerful nation in the world over night. At the present time, the Ayatollah Komeini dreams of an Islamic Republic modeled after the Prophet Mohammed's theocracy in Arabia some thirteen hundred years ago. In the lineage of Persians and their national symbol of a lion, I too have dreamed a dream.

In my dream a lion was chasing me at full speed. The faster I ran, the closer the lion pawed at my heels. I could not outrun the lion, and so I prayed for assistance, "God, grant me a miracle; please convert this lion into a Christian." I stopped running, glanced back, and the lion was lying prostrate at my heels. And in my dream I heard the lion praying, "God I thank thee for this bountiful provision of which I am about to eat." Miracles are tricky business to come by anywhere, but especially in religion and politics in the Middle East. It is a complex mosaic of peoples, politics, and religions.

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From Morocco to Pakistan, the mosaic of the Middle East is like a finely woven Persian tapestry, colorful, tightly knotted, intricate in detail and design, and reminiscent of a long and proud historical consciousness. Great civilizations have arisen and fallen and remain in the area. The scars and coatings of Alexander the Great's march remain. The struggles between the Byzantine Christians and the Persian Zoroastrians are still remembered. The rise of Islam from the desert-oasis of Arabia and its rapid spread in one hundred years to dominate Mesopotamia, Palestine, North Africa, Spain, Persia, India, and even its far away arrival to China, remains a phenomenal and intriguing explosion and advancement on the world scene.

The three great world religions, Judaism, Christianity, and Islam, all sprang up within a stone's throw of each other, and their intricate involvement in and around the city of Jerusalem today demonstrates the explosive nature of the mixture of religion and politics especially when there is emotional attachment to religious real estate founded upon the religious dreaming of Jews and Muslims.

There are several movements sweeping across the Middle East, playing havoc with the religious-political dimension. First, there is secularization. The Ottoman Empire with its base in Islam ruled for four hundred years in a theocratic caliphate. Then, in 1925, Kemal Ataturk came to power in Turkey, completed the dismantling of the Empire, and headed Turkey in the direction of a secular state. Kemal Ataturk closed the mosques, silenced the Muslim clerics, stopped Islamic education in religious schools, and instigated Western concepts and practices of education, law, and courts which supplanted the Islamic institutions. An Islamic theocracy was turned into a modern secular state. Religion was suppressed, and anti-clericalism and anti-religious establishment became the ideal and practice of the new politics.

At the same time, Reza Shah the Great in Iran was modeling his politics after the Ataturk. He was confiscating Islamic endowments of land and monies, antagonizing Islamic leadership, and supplanting Islamic education and law with ideas from the West. Turkey and Iran stand out today as arenas in the Middle East where political leaders allowed secularization to storm the bastions of Islamic religion. In Turkey, secularization won many battles, but now there is a beginning of resurgence within Turkish Islam. In Iran, the events of the last several months have reversed the process of secularization, and Islam appears to have gained a new foothold on the life of the nation.

Another movement affecting religion and politics is geo-politics, especially the contemporary confrontation between the Western powers and the Middle East nations, as well as the entanglements among the Middle Eastern nations themselves. Western nations have used Middle East nations as buffer zones to prevent the spread of communist influence into the Persian Gulf and the Mediterranean Basin, and to establish the security of religious sectarianism within the boundaries of countries. Lebanon was created by

France, distinct from Syria, to protect the Christian population within Islamic majority areas, and also to give the French leverage in the area. The constitution of Lebanon declares that the President shall be a Christian and that the prime minister shall be a Muslim. In this way religious pluralism is acknowledged in the legal structures of the nation.

The nation of Israel was nurtured into existence with the assistance of Western powers. Its intention was the founding of a homeland for the Jews. Israel developed in the midst of Christian and Muslim Arabs. This development initiated violent tensions within the religious-political dimensions of the area populations: Palestinian Arab Muslims and Arab Christians against Israeli Jews both within the confines of the state of Israel and outside of them; also other Arabs (Egyptian, Syrian, Jordanian, Lebanese, Iraqi) were against Israel.

The city of Jerusalem became the symbol of religious rights and privileges and the politicization of religion by both Jews and Muslims. The wailing wall on the foundations of King Solomon's Temple became the sacred territory for the nation of Israel where politics and religion were wed into a strong unity. The Dome of the Rock, adjacent to the wailing wall, became the Muslim symbol for sacred territory because the prophet Mohammad had ascended to heaven from that very spot. And when the late King Faisal of Saudi Arabia vowed to use his holy oil in a holy war to gain entry to the Dome of the Rock and Jerusalem for the hundreds of millions of Muslims of the world, the gesture demonstrated in rhetoric and in geo-politics the strong alliance between religion and politics. The pressures by the Rabbinate and the religious parties upon Israeli leadership to become a theocratic state based upon the Torah have been strong. Recently, the Knesset enacted laws restricting the activities of the religious minorities which raise serious questions about Israeli intentions toward religious liberties and the continuation of religious pluralism.

A third movement which affects the relationship of religion and politics is the revival and resurgence of ethnic-religious minorities. The status of the Kurdish tribal peoples within and along the borders of Iran, Iraq, and Turkey demonstrates the complexity of geo-politics and ethnic-religious minorities. The Kurds and Sunni Muslims, numbering some twelve million. For years they have fought against the Iraqi Army which is also Sunni Muslim. At one juncture, Iran, which is Shi'ah Muslim, supplied the Kurds with American aid, and arms to fight for their freedom against their brother Muslims. Then Iran abruptly left the Kurds to fight the Iraqis without arms assistance. Now in Iran, the Kurds are fighting the Iranians for territorial rights and their freedom to live independently as an ethnic-religious community.

Iran, itself, serves as an outstanding example of a politicized expression of a minority religion within the world of Islam which faced the threats or secularization and geo-political intrigues to abort its strength. Nevertheless, through its revivalism and resurgence, the Islam of Iran borders on becoming what some would describe as a theocratic state.

Throughout the Middle East, there is constant tension between religion and politics. Some nation-states border on a theocratic religious-political expression in which the laws in divinity from a holy book project the order of society. Religious pluralism is allowed, but the minorities often live under restrictions, and have fear for their religious rights of faith and community. Some nation-states have diverse ethnic-religious minorities which wage struggles among each other for legitimization or power or survival or the opportunity to become the dominant ethnic-religious body. In the Middle East, ethnicity, nationalism, tribalism, secularization, and geo-politics affect the relationship of religion and politics, the status of religious pluralism, and the freedom of religious choices.

II

Iran's rich religious history covers millennia of civilizations. I have already referred to King Cyrus who brought the Jews out of captivity to reside in Persia where up to recent times they have been granted religious freedom and have assumed a vital role in the economic progress of the nation. Zoroastrianism was the dominant religion during the Sassanian period (220–651 A.D.) until the Arab Muslims overcame Iran. Nestorian Christians entered Iran during the fourth century. Since that time Christian communities of Assyrians, Armenians, Eastern Orthodox, Roman Catholics, and Protestants have founded their churches, Jews, Zoroastrians, and Christians have been considered by Muslims as People of the Book, that is, as religious compatriots under the divine revelation of the same deity, and have been granted official recognition and religious freedom within the nation. In fact, in recent times they have been allowed to elect from their own religious communities representatives to the Iranian parliament.

The Baha'i religion arose in Iran mid-way in the nineteenth century. Baha'ism was officially considered as a heresy and a political threat to the Iranian government, and its leadership was exiled. Mention has been made of the Sunni Muslim Kurds who have waged battles against the Iranian government demanding their own autonomy. One must not overlook the Sunni Arab population in southern Iran (Khuzistan) who have agitated against the government for years.

Iran offers a mosaic of rich history of the major religions of the Middle East, co-existing in a country which is monolithically Muslim but which has allowed a pluralism of religious communities and freedom of beliefs and practices within ethnic-religious categories.

III

The constitution of Iran, implemented in 1907, defined Jafarite Ithna 'Ashari Shi'ism as the state religion which the Shah must profess and propagate. It stipulated that parliament cannot contradict the holy Islamic prescriptions or laws made by the Prophet Muhammed. The Shah, before his accession to the throne, must swear on the Qur'an to propagate the Shi'ah faith. The Constitu-

tion also required that a committee of five of the most learned Ayatollahs, selected by the parliament and given full and equal rights as parliament members, must oversee all laws passed by that body in order to ensure that they be in accord with Islamic law (Shari'ah). Present day Ayatollahs flatly state that the Shah ignored this constitutional requirement since its inception.

The question of the government's legitimacy has been a chronic one among Iranian Shi'ites. In fact Shi'ah Islam developed around the problem of political succession and religious authority. Shi'ites separated from Sunni Muslims at the very point of legitimate power, claiming that the ruler must be in direct lineage to the Prophet and that the Ayatollahs were to mediate the divine revelation of Allah to the people. In fact, Shi'ah Islam has elevated the Ayatollahs (Imams) to be the perfect spokesmen for Allah in the affairs of state and in the religious sciences. Hence, we have the classic stage set for the life and death struggle for legitimacy between the Shah and the Ayatollahs.

Since 1925, the clash within the arena of religion and politics has been the Pahlavi dynasty established by Reza Shah and continued by his son, Muhammad Reza Shah Pahlavi, and the Ayatollahs and their followers. Reza Shah, a commoner without royal lineage, crowned himself in the lineage of Persian kings like Cyrus, Darius, Artaxerxes, and Shah Abbas. He launched a vast program of reform which included an attack upon a rearrangement of the powers and structures of the Ayatollahs and traditional Shi'ah Islam. He placed the vast wealth in monies and lands of religious endowments under government control, subsumed religious education under governmental control, supplanted Islamic law with Western interpretations and government courts, demanded that Iranian women shed the wearing of the traditional veil (Chador) and adopt Western-styled dress, and established a modern equipped army to back the implementation of his modernization of the country. The Ayatollahs' power was curtailed, and resentment was deepened between them and the Shah.

Mohammed Reza Shah Pahlavi inherited the throne from his father in 1941. In the first decade of his rule the young Shah faced the crises and intrigues of communism, nationalism (under Prime Minister Mossadeq), and the religious dissent of the Ayatollahs. The Shah overcame these difficulties, and by the mid 1960s he was in control of his country. By this time he was developing proficient armed forces and a powerful secret police force (Savak) which reinforced his power in every corner of the nation. Also, he had cast his die with American technology, armaments, and advisors, and his dream was well under way to bring Iran into the elite of modern nations.

The Shah rallied as many of his compatriots around him as possible. The ethnic-religious minorities especially prospered under his reign. Indigenous Jews, Zoroastrians, and Christians felt more secure as minority communities. Western missionaries gained easier access into Iran. The Shah elevated Baha'is into positions of leadership in government and in the military. While he was granting a reality of religious identity and freedom to segments of the Iranian populace, he was deeply alienating the great majority of the Shi'ah Muslims who composed over ninety percent of the population.

By the early 1960s the Shah had launched his White Revolution for the modernization of Iran and the demise of traditional Shi'ah Islam. He was on the way to establishing himself as the guardian of Shi'ah Islam with his own civil religion as opposed to the religion of the Ayatollahs. The Shah began to lay claim to the powerful and dynamic symbols of Shi'ah Islam in order to legitimate his rule and authority within the boundaries of Islam. In his autobiography, the Shah referred to his dreams of Allah's claims upon him, protection of him, and deliverance of him for assassination attempts. He stated that his father named him after Imam Reza, the eighth Shi'ah Imam. The Shah constantly referred to his White Revolution in the context of the "redemption of Iran." In his speeches to inaugurate parliament, in addresses over the mass media of radio and television, and in newspapers, he couched his words in phrases such as "by the grace of Almighty God." The Shah capitalized on the symbols of religion to play the role of a prophet who would establish justice and righteousness in the land. The expectation of a Prophet-Imam lay deep in the consciousness of the people. Islam may be expressed as an imperial cult, a state religion, and/or a theocracy, and the Shah attempted to capitalize on all these expressions.

The lands and monies which pious Muslims had donated to their religious institutions under the authority of the Ayatollahs were confiscated by the Shah's government and placed under control of the Religious Endowments Organization (Awqaf). This organization became the second wealthiest institution in Iran, second only to the National Iranian Oil Company. It controlled and regulated the reconstruction and building of new mosques; it undertook the training of young clerics to send them into the cities and villages to propagate the civil religion of the Shah (they were the sepaeh-e-dini, religious corps, like the peace corps); it oversaw, together with the secret police, the activities that occurred in the mosques as well as the messages preached by the Muslim clerics and the pronouncements of the Ayatollahs.

The organization also published books and pamphlets distributed to the masses expounding the ideology and institutions of the Shah's civil religion. The Shah's family was granted sacred status; for example, after describing the principles of the White Revolution, the propaganda referred to the names of their majesties' children which were taken from the revered names of the blessed saints, the Imams. Even the Imperial Majesty Shahbanou Farah Pahlavi was described as a descendant of "Her Holiness Fatemah Zahra" (daughter of the Prophet Mohammed) and ancestress of all the Shi'ah Imams except Ali. The publications also asserted that the Shah's White Revolution was completely based on the tenets of the Qur'an and the teachings of the Prophet and the Imams.

The Shah also had his own mosques (the Shah's Mosque, maesjid-e-Shah), co-opted his own clerics to preach and lead prayers, patronized his own seminaries which included the Sepaehselar, and the Faculty of Islamic

Theology of the University of Teheran, and proclaimed his own ‘‘holy days’’ to celebrate his birthday and other key dates in his civil religion.

One of the most poignant expressions of the civil religion was the location of the tomb of the Shah’s father. The Shah had brought the body of his father, who had died in exile in South Africa, to be buried in the very complex of traditional Shi’ah Islamic shrines near the capital, Teheran. He annexed the title, ‘‘Great,’’ to his father’s name. Each week a group of the Shah’s religious clerics, under direct royal patronage, performed a ritual of prayer and thanksgiving at the tomb of Reza Shah the Great in view of the traditional Shi’ah shrines. This was perhaps one of the most intense attempts of the civil religion to associate the Pahlavi family with the Imams and saints of Shi’ah Islam and to lay claim to their authority and heritage.

V

The civil religion of the Shah was not to be uncontested. Religion and politics was also the agenda of the Ayatollahs. The 1963–64 uprisings led by the Ayatollahs brought bloody riots to the streets of Teheran and to Qum, the stronghold city of traditional Islam. The issues of conflict between the Shah and the Ayatollahs as voiced by the Ayatollah Khomeini were: land reforms which deprived the mosques and religious communities of their wealth and influence; dependency on the ‘‘imperialistic’’ forces of the US.; and the granting of voting rights to women. One of the leading Ayatollahs of the day said to the Shah, ‘‘It is not you who decides what is right; it is I and the Ulama (Ayatollahs).’’ Another Ayatollah protested to Ayatollah Khomeini, the leading cleric of the times, saying, ‘‘National interests are threatened and violated by the corrupt Ruling Body.’’

In the riots, thousands were killed and Ayatollah Khomeini was sent into exile. With strong-arm tactics the government began its crusade against the enemy. Through house arrests and imprisonment of Muslim clerics, through the prohibition of the clerics to speak in the mosques, through travel restrictions upon them and censorship upon their writings and publication, the regime began to curtail the opposition. The battle lines were obvious between the Shah and his civil religion and the forces of the Ayatollahs and their traditional religion.

The religious revival and political turmoil and revolution in 1978–79 which saw the overthrow of the Shah and the elevation of Ayatollah Khomeini have been fomenting for the past decade. In his frantic effort to modernize Iran, the Shah had unleashed powerful forces of secularization interpreted by the Ayatollahs in these visible ways: movie houses with marquees depicting violence and sex overshadowed the mosques in cities and towns, young women wearing chadors but with a gust of wind raising them to reveal hot pants beneath; women being admitted into the Faculty of Islamic Theology of the University of Teheran; automobile and steel industries supplanting emphasis on agriculture; billions spent on arms and weapons; and Western

values imported into the fabric of the nation at the expense of Islamic teachings.

I have attended dozens of prayer meetings in mosques, in private homes, both open to the public and in secret, in which Ayatollahs led their people to think and plan and pray for the liberation of their loved ones from the political prisons of the Shah, for the liberation of Jerusalem from the Israelis, for the establishing of a just and righteous life for the Iranian nation.

Religion and politics entered its most critical phase in contemporary Iran from the autumn of 1977 through early 1979. The Carter administration's pressure for human rights across international borders had found a brief outlet in Iran. The Shah had eased censorship of the press, and certain voices from traditional religion were critical, not directly of the Shah for this was still forbidden, but of his government. Anti-Shah forces were briefly encouraged with the hope that American foreign policy would play an important role in the human rights issue in Iran. However, the die was cast with the Shah's visit to the White House in November, 1977, ostensibly to gain access to more sophisticated weapons. This resulted in the worst riots since Vietnam, and tear gas floated across the White House lawn to interrupt the tributes between the two leaders. And again the die was cast with President Carter's visit to Teheran on New Year's Eve, 1977, and his toast to the Shah at the Niavaran Palace proclaiming the Shah as the beloved leader of his people. Secularization had run rampant, and geo-politics had not gone far enough in the human rights issue, and the traditional religious people were prepared now at any cost to wage a holy war against the Shah, gambling on the people's readiness for Islamic revivalism and their hostility and hatred for what was termed a corrupt and unholy ruling body.

By mid-summer, 1978, Iran was on the verge of a people's revolution in the streets. I spent one month in Iran at this time, criss-crossing the country. Ayatollah Khomeini, who had been in exile since 1964 for anti-Shah activities, had been rallying hundreds of thousands of Muslims through his messages on cassette tapes surreptitiously sent into the country, reduplicated by the thousands, and played in the mosques and homes in every corner of the land. The Ayatollah's message was simple: the Shah must be overthrown and an Islamic republic must be established.

By late summer, 1978, the masses had hit the street. By the millions they marched, they chanted, they demonstrated against the Shah and anyone who supported him. The masses shut off the oil flow, closed the banks, shuttered the marketplaces as the economy slowed, locked the doors of the schools and universities, and decried foreigners and foreign elements in the country which they thought were allies of the Shah. The central government and the armed services were in disarray. The Shah fled and the Ayatollah returned to Iran to a hero's welcome. The revolution continues. The Ayatollah serves as the symbolic head of the nation, but factions along religious, political, tribal, and socio-economic lines abound.

Through the press and mass media we have witnessed the executions of former military, police, politicians, and statesmen under the Shah's regime.

Not known through the mass media are the deaths and threats upon various ethnic-religious minorities, namely Christian Iranians who were formerly Muslim. However, spokesmen for the revolution have announced that religious freedom will be respected although no proselytizing is to be allowed.

VI

Religion and politics in Iran offer an intriguing exploration into the concepts and practices of theocracy, religious pluralism, and freedom of religion. During the past thirty years, a primary conflict resided between the Shah and the Ayatollahs. Both the Shah and the Ayatollahs laid claim to be spokesmen in behalf of Allah, to know Allah's will, to be legitimate in their lineages, and to have in hand the roadmap to develop the nation along sound religious guidelines. Both fought night and day for the loyalties and allegiances of the people utilizing the symbols and institutions of Shi'ah Islam. The Shah ultimately relied upon the legitimacy of this theocratic claim, on the backing of his armed services, his secret police, and Western support of his regime through the supply of weapons, technology, industrialization, and tens of thousands of advisors, managers, and workers to implement his modernization dream.

On the other hand, the Ayatollahs relied upon the traditional religious establishments of the Muslim clerics, the mosques, the teachings of the Qur'an, the disenchantment of the intellectuals, middle class entrepreneurs and bazaar merchants, university and high school students, and communist and socialist factions, and especially the deep latent hostility of a huge segment of the population against the Shah and his family. At present the Ayatollah's theocratic claims hold the day in Iran.

Religious pluralism was positively supported and protected by the Shah. As long as ethnic-religious minorities acknowledged the Shah and his regime and affirmation and patronage, they were encouraged in their religious communities and expressions. The Jewish community had its synagogues and was among the economic elite of the nation. The state of Israel was recognized to the extent of having consular status in Iran. The Zoroastrian community had received new life under the Shah. He had invited the Zoroastrian Parsees of India, whose ancestors had fled the Muslim invaders, to return to Iran with full citizenship.

This past summer I visited with an old friend, a leader among the Zoroastrians of Iran, who informed me that his community had plans to build a new temple in the northern sector of Teheran. They were on the verge of receiving Muslim converts, and a new day was forecast for the ancient mother religion. Christian churches of all persuasions had flourished under the Shah and some of the churches had gained in membership in converts from Islam. Even the Baha'i religion had found new life. Baha'ism, although not recognized as a legitimate religious expression in Iran, placed its members in prominent positions in business, government, and the military. Missions from Western Christian churches were granted permission to establish their medi-

cal, educational, social service, and evangelical work in Iran. But the test of the validity of the Shah's religious pluralism was seen in his battle with the traditional religious forces within his own religion, Shi'ah Islam. The Shah not only suppressed any criticism of his regime by the Ayatollahs and their followers, but he also actively co-opted leaders and followers from traditional religion, confiscated its endowments, imprisoned its leaders, closed its mosques, and elevated himself through his civil religion to be the prophet-statesman of Iranian Shi'ah Islam.

VII

The treatment of religious pluralism under the present government of Iran remains to be seen. Traditional Islam considers Jews, Zoroastrians, and Christians as People of the Book, as compatriots of the revelatory experience from the same god. One might surmise that these religious communities will be encouraged to continue their liturgical rites in their respective churches. However, it is my opinion that these ethnic-religious minorities will be controlled in their political influence and participation. Certainly the Baha'i community will come under closer scrutiny and restriction. And Western mission activities will be approached by the Iranian government in light of its own geo-political concerns. The entire civil religion complex of the Shah will be dismantled.

If one walked the streets of cities and villages in Iran, entered the homes of the affluent and the deprived, conversed with statesmen, politicians, intellectuals, students and merchants, listened to Muslim clerics curse the despots and women cry to the saints for liberation, seen the onslaught of Western and Eastern foreigners into job markets, witnessed the rise of multi-storied hotels for foreign guests, calculated the enormity of funding a modern arms machine, and heard the Shah for ten years in address after address to the nation saying that he wanted democracy to come rapidly to his country, then one might behold the complexity of the mosaic of religion and politics in Iran. Then one might realize that there are no simple and easy solutions that either rest in the hands of one man or in the lifeblood of a nation. But most of all, one would probably surmise that the American view is not the Iranian view, nor the American solution the Iranian's health and happiness.

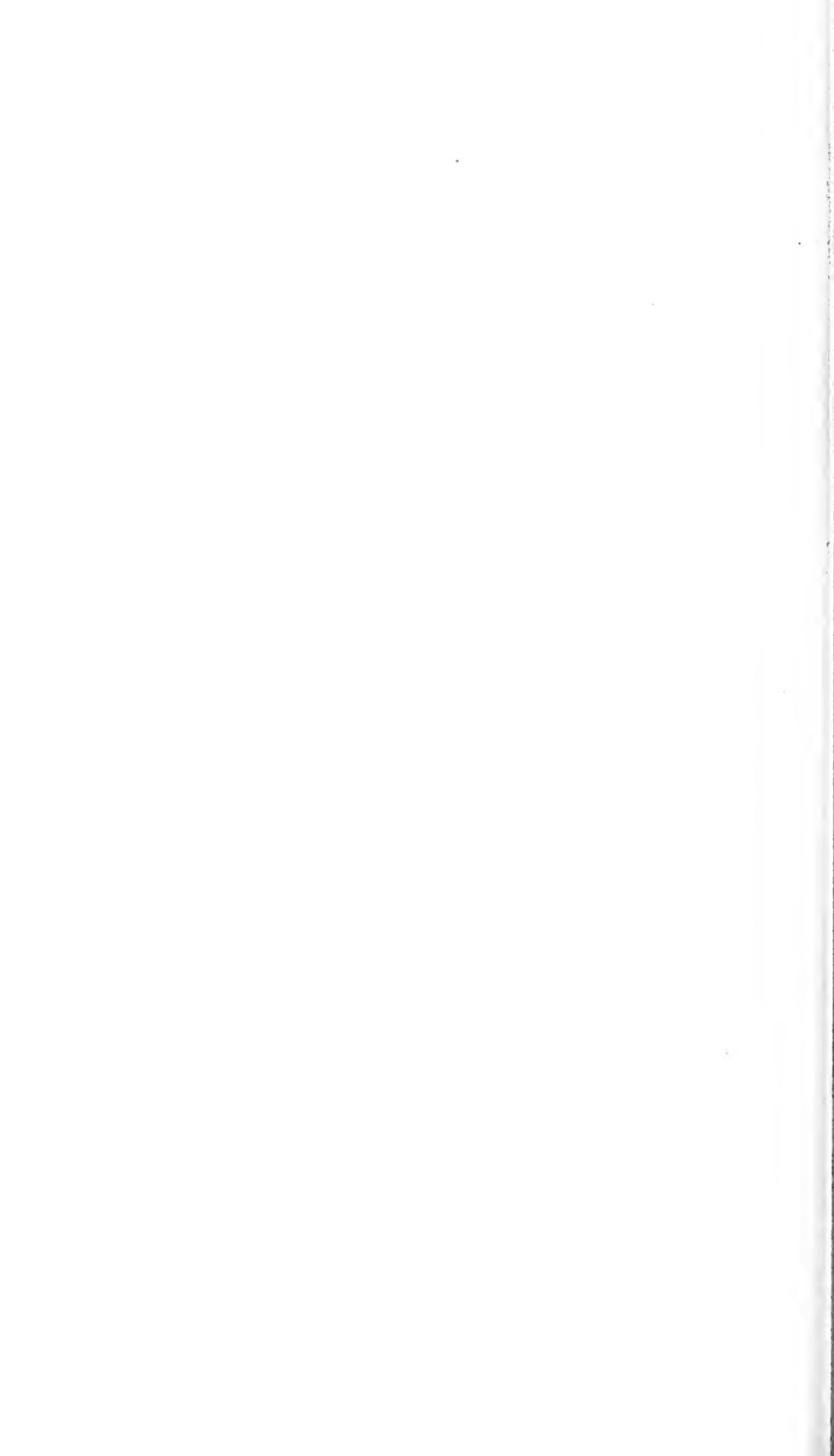


“Ministry in Europe”

This special section has been included in our journal as a recognition of the diverse and dedicated ministries of all chaplains and lay workers overseas. At the same time, we hope it will serve as a helpful introduction for those who anticipate a future assignment in Europe.

The *Review* extends its sincere thanks to Chaplain (COL) John P. Ettershank, Staff Chaplain, US Army Europe, to Chaplain (LTC) David J. Woehr, USA Religious Resource Center, and to each of the contributing authors for their assistance in preparing this material.





An Introduction to Ministry in Europe

Reflections of the Staff Chaplain, US Army Europe

Chaplain (COL) John P. Ettershank

As I write this, I'm on a C-12 all-weather aircraft that just punched through the cloud cover and below me the overcast looks like deep snow. Behind me Heidelberg is waking to a frosty morning with a real bite in the air. In an hour we'll touch down in Bremerhaven, that area familiar to every soldier who has ever shipped a private auto to or from Europe. My schedule today calls for a visit to the chaplains, chapel activity specialists, and commanders of that large, northern-most U.S. military community in Germany.

Travel has long been the lot of every USAREUR Chaplain. Many of my predecessors taught me the importance of such supportive visits coupled with the administrative duties required to fund and coordinate a ministry involving over 300 chaplains from Turkey to England.

Just as I've learned from my travels, you will discover in the following pages that "Ministry in Europe" is difficult to categorize. There are such a variety of factors involved: the assignment location; the nature of the assignment (whether it's a community or unit, or a combination of both); the chaplain's denomination; whether the local mission is tactical or functional (*e.g.* a hospital, family life center, etc.); the goals of the local commander; and the skills and expertise of the individual chaplain.

The responsibility of the USAREUR Chaplain and his staff is somewhat akin to a master juggler—attempting to keep all these individuals and elements coordinated for an outstanding performance of ministry. The USAREUR Chaplain represents and acts as a spokesperson to and for all of the chaplains in Europe. He tells their story, advocates their individual and collective ministries, broadcasts their successes and secures command support for their endeavors. At the same time, he translates the desires of the USAREUR Commander into particular and unique USAREUR-wide ministries or programs.

But, beside those official duties, I have a personal goal. That is to assure supportive environments for chaplains located in Europe. I'm convinced that what might be called "risk-free environments" encourage the full potential of chaplains and chaplain-team ministries. Whenever they are accepted as invaluable members of the community, chaplains become what their churches trained and endorsed them to be. Consequently, all USAREUR Chaplain's Office personnel attempt to model a behavior of care and concern, a servant

modality. Every commander must know that the only reason for our existence is to serve, to minister to all for whom we are responsible.

The USAREUR Staff Chaplain's Office, compared to those of other major commands, has the additional, unique responsibility for chaplain personnel management (the assignment and transfer of chaplains assigned in Europe). When done well and conscientiously, this is a demanding task. Our Personnel Directorate attempts to assign every chaplain based on religious needs, denominational coverage requirements, and the skills and desires of individual chaplains. It is a herculean effort to link personnel policies with pastoral concern for chaplains, chapel activity specialists, and their respective families. This kind of interest in the life and ministry of every chaplain team is the driving force behind the extensive visitation program performed by everyone assigned to the USAREUR Chaplain staff.

I believe the individual chaplain is his or her own best resource. Personnel in the USAREUR Staff Chaplain's Office try to build on that premise. What they provide are those additional tools necessary for the enrichment of individual ministries. Chapels, religious education facilities and materials, ecclesiastical equipment and supplies, specialized training through short courses or workshops, and fiscal resources for programs and travel are offered in the spirit of enhancing the "calling" and skills with which the chaplain has already been equipped. The field agency of the USAREUR Chaplain's Office charged with providing much of the advanced professional training in support of this philosophy is called the USAREUR Religious Resource Center (RRC).

Since the chaplains in Europe are separated from the US, geographically dispersed, and serving so many different types of congregations, their ministries often could be overwhelming, if not impossible. Fortunately we are supported and aided by numerous people—certified lay leaders, who conduct many of our denominational and gospel services, local English-speaking churches, and organizations like the Christian Servicemen's Centers. Additionally, large numbers of personnel attend annual religious retreats in Berchtesgaden conducted and supported by their civilian denominations. As a consequence, this multi-faceted ministry provides many of the same religious opportunities and environments available to soldiers serving in the continental United States. In fact, it even has an additional aspect of ecclesiastical relations—the joint efforts of the chaplains of our NATO allies. "Interoperability" is an important concept within the NATO partnership. Its philosophy is based upon commonality of mission and national purpose and shared ministry is not unusual during training maneuvers. Exchanges through conferences, workshops and visits have deepened chaplain interoperability and afforded our chaplains personal growth in theology, church polity and ecclesiastical technology. These relationships have also developed social exchanges which have made service in Europe a more pleasant place in which to perform a common ministry.

Finally, one cannot ignore the fact that all ministry conducted by chaplains in Europe is still couched in a concern for readiness and the ever

present possibility of combat. The USAREUR Chaplain, for example, helps plan for contingencies such as the evacuation of U.S. dependents and civilians (training exercises which are part of daily life), chaplain mobilization, and the "go-to-war" activities involved with ministry in a combat theater. Since nearly one-third of our Army's total combat power is stationed in Europe, I'm convinced the chaplains here find themselves on the cutting edge of the most relevant and necessary military ministry.

A division commander at a recent USAREUR Commanders' Conference remarked: "Europe is where it's at. It's the place where the action is!" No two phrases could better describe our Ministry In Europe!

A Commander's View

Brigadier General Neal Creighton

Last summer, a new Division Chaplain reported for duty at the 1st Infantry Division Forward, with duty station at Goeppingen, Germany. Like all members of the military, he must have been curious about his assignment to USAREUR and initially anxious, having heard, no doubt, that life, work, and pleasure are quite different on the European side of the Atlantic Ocean.

Because of the uniqueness of duty in Europe, USAREUR commanders at all levels attempt to insure that newly assigned personnel fully understand their units' missions and their roles in achieving those missions. Chaplains, like all others, need this guidance from their commanders.

Eight months prior to the arrival of our new Division Chaplain, his predecessor and I sat down and discussed the role chaplains have in mission accomplishment. The discussion turned to how one gauged the effectiveness of a division-sized religious program. The result was a study initiated by the Chaplain, in coordination with the Organizational Effectiveness (OE) Office. Questionnaires were sent out to most chaplains and to many commanders and staff officers throughout USAREUR. As one might expect, the answers were diverse. In the end, however, the survey was helpful and the final product was a mixture of what we learned from it and our individual feelings.

When the new Division Forward Chaplain arrived the following summer, I invited him to sit down and discuss his job with me. Initially, the information given in this session was not much different from that offered to any other incoming field grade officer. I shared with him the significant elements of our mission:

"The United States Army is in Europe today to accomplish two tasks. First, we are here as a deterrent to war—to show any aggressor that we have a strong, competent force which is well trained, maintained, and disciplined. Second, if deterrence fails, this force stationed on the continent must be able, along with its NATO allies, to fight on short notice and defeat any aggression.

"For our 200,000 soldiers in USAREUR, these are challenging missions. To be able to accomplish them, each person must contribute by performing his or her job to their maximum capability. There are no 'unim-

portant' jobs over here. You will find soldiers and families that need you and what you have to offer. You will find commanders that need you to assist them in accomplishing their mission. You are as much a part of the 'readiness' posture of USAREUR as are the commanders, the trainers, or the maintainers.

"Most people think of readiness in terms of the ability of our units to be able to go into combat and perform well on short notice. We are the 'front line' troops and this is the type of readiness that the line soldier thinks of and trains for. However, there is an additional kind of 'readiness' we must achieve. If we are to maintain a credible land force deterrence, we must be able to stay in Europe in significant numbers for an indefinite period. To do this, we need communities that provide an adequate quality of life for those Americans stationed here. We must have an atmosphere Americans can enjoy and consider rewarding.

"You, like all others in the command, need to know how to contribute best to the mission accomplishment. Understand that we spend much time away from our home stations; family separations caused by training activities are more frequent than in CONUS. Troops train, more often than not, far from home stations at major training areas (MTA's) or in distant field problems. More so than in CONUS, chaplains must divide their time between troops in the field and families at home. There is no specific guide on how to do this—you, the professional, must decide. If you understand our mission and our two types of readiness, you should be better able to achieve success."

I then provided our new chaplain with a copy of the following letter which embraces the results of the study mentioned earlier:

1. The purpose of this letter is to explain the method that I use to gauge the effectiveness of the Chapel Program of the 1st Infantry Division Forward.
2. Since assuming command, I have sought a method with which the Chapel Program could be rated objectively and quantifiably. At the same time, I was reluctant to disregard the subjectivity of much of what my chaplains deal with during the course of their normal duties. Finally, I decided to combine both the objective and subjective areas in my evaluation. My primary reasons for evaluating the 1st Infantry Division Forward Chapel Program are two-fold. First, to insure that the chapel meets the professional, personal, and spiritual needs of all members of the command; second, to insure that the time and money invested in the chapel are returning the maximum benefits possible.
3. The objective ratings used include the following areas:
 - a. Attendance Figures: What are the numbers of people attending the church services conducted by the 1st IDF chaplains? Also, what are attendance trends over the last twelve months? It must be noted that attendance figures are impacted upon by many items which must be taken into account when studying these figures. Some of these positive and adverse impacts include MTA training exercises, long holiday weekends when people vacation away from home, religious holidays which traditionally increase church attendance, nearby volksmarches, etc.
 - b. Programs/Religious Opportunities: What religious programs and opportunities are available to the soldiers and families of the command? These

programs and opportunities consist of such items as Protestant Women of the Chapel, Military Council of Catholic Women, choirs, marriage encounters, Bible discussions, retreats, etc.

- c. Volunteers Participating in Religious Programs: How many members of the command, military and civilian, voluntarily give of their personal time to assist in the operation of the chapel.
- d. Single Soldier Involvement: How many single soldiers participate in chapel services and activities such as the Wednesday and Saturday evening Coffee House? Does the single soldier view the chapel as a viable alternative to the barracks?
- e. Young Married Couples: How many young married couples are involved with chapel activities?
- f. Minority Participation: Are religious services and chapel activities attended by minority group members to include females, Spanish-Americans, and Black Americans? Are these minorities participating in chapel activities in numbers representative of their actual populations in the community?

4. As mentioned above, I also include several subjective areas of consideration into my evaluation of the Chapel Program. These include:

- a. Number of commanders and staff officers who consult with chaplains during the course of business and the attitude of commanders and staff officers toward recommendations made by the chaplain. In other words, are my chaplains considered to be key members of the team who are utilized as assets to commanders and staffs at all levels?
- b. How well are the chaplains known by Division and community personnel? Does the soldier know and recognize the chaplains?
- c. Does the chapel provide appropriate worship opportunities, in both type and number, to meet the needs of the community?
- d. Is religious education available for people of all ages and needs?
- e. Does the chapel provide adequate counseling services to assist personnel with personal, marriage, drug, alcohol, and unit problems? Are these services utilized by members of the command?

5. While developing these criteria, I realized that many variables exist which impact upon developing one standard set of criteria for gauging the effectiveness of a chapel program. These variables also differ from post to post. However, I believe the objective and subjective rating areas discussed in paragraphs 3 and 4 will allow us to determine clearly to what extent the Chapel Program in the 1st Infantry Division Forward is meeting the needs of all members of this command.

6. I urge you, upon your assumption of duties as the 1st Infantry Division Foward Chaplain, to continue to refine these areas. Your experience and professional expertise will be a key asset in the continuing development of a viable, effective chapel program.

I ended on a personal note: ‘‘Be sure to take your 30 days leave each year. We want you to enjoy your tour here and return to CONUS after your assignment with a feeling of pride and accomplishment for having served in the United States Army, Europe.’’

If you are a chaplain headed for Europe now or in the near future, the preceding may give you an idea of what your commander will expect of you. It may seem like we commanders are asking a lot of our chaplains, but no more than is expected of any other key members of our units. And, believe me, chaplains in USAREUR are, in every sense, key members of the team.

Chaplain Ettershank, a Presbyterian clergyman, is a graduate of the National War College, and has served six of the last ten years in United States Army, Europe. He has been the Eighth Infantry Division Chaplain, the Deputy V Corps Chaplain, and the VII Corps Chaplain. In July of 1979 he assumed the USAREUR Staff Chaplain position.

Brigadier General Creighton is the Commander of the First Infantry Division Forward in Goeppingen, Germany. He is also the Community Commander for the Goeppingen/Schwaebisch Gmuend Military Community. Previous assignments include serving as a Brigade Commander in the Third Infantry Division in Europe and as Deputy Director of Operations and Readiness, DCSOPS, Washington, D.C.

Traditional Ministries in Europe

The Corps Chaplain

Chaplain (COL) James E. Shaw

Articles normally found in this publication are written from clinical, historical, or theological perspectives. An overall picture of the corps chaplain in Europe does not fit this model. What follows is necessarily more practical or experiential, more reflecting the author's concept of ministry in the VII Corps than dealing objectively with "the traditional ministry" of the corps chaplain.

The corps is the largest tactical unit in our Armed Forces and performs missions which are broad in nature. Whether conducting offensive or defensive operations, it carries our biggest punch. Units of the VII Corps include the 1st Armored Division, the 3rd Infantry Division, the 1st Infantry Division (Forward)—a separate brigade, the 2nd Support Command (Corps), the 2nd Armored Cavalry Regiment, the 7th Engineer Brigade, the 93rd Signal Brigade, the 11th Aviation Group, and three Corps Artillery Brigades/Groups.

Organizationally the corps chaplain is under the staff supervision of the chief of staff, a brigadier general. The chaplain is responsible to the corps commander and advises him and his staff "on all matters of religion and morals and morale as affected by religion."

As in any military assignment, a corps chaplain must shape his ministry to meet the needs of those whom he has been called to serve, in the environment where he finds them. The VII Corps Chaplain serves an immense parish, with all its associated problems and challenges, that covers the states of Baden-Wuerttemberg and Bavaria and is roughly the size of South Carolina. Serving this large area with an aggregate of some 180,000 people are 105 assigned chaplains (120 are authorized). The corps chaplain has the responsibility for the training and professional development as well as the logistical support of these chaplains. Our Corps area has 89 chapels, 23 chaplain funds, and four hospitals. Annual expenditures total over one and a half million dollars, almost equally divided between appropriated and nonappropriated funds.

The personality of each corps chaplain impacts upon the distinctiveness of his program. An individual's concept of ministry, style of leadership, appraisal of problem areas, and establishment of priorities will make a difference. Though it is somewhat risky to write about the job, I welcome the opportunity and hope that this will give you a feel for the ministry and challenge which are mine.

How do I see my role? Permit me to answer that by inserting some excerpts from a letter I sent to all the chaplains in the corps the day I signed-in.

. . . As I assume the task of providing spiritual leadership for the members of this Command, I solicit your prayers. You have the theological training, your church endorsement, earned credibility, and the talents to minister to God's people in the military. The tasks of the VII Corps Chaplain's Office involve facilitating your ministry and coordinating and directing chaplain coverage so that the most comprehensive and effective service is provided our people. . . . The entire staff of this office exists only for this purpose.

. . . What are my priorities and expectations? First permit me to share with you my priorities in life. One—my Lord and Savior Jesus Christ. Two—my family (although my ministry is extremely important, I can exercise my faith in another occupation). Three—my ministry, at this point in time, the Chaplaincy. Four—all others. Now for my priority in the Chaplaincy—soldiers. We are in the Army principally for one reason—to serve those soldiers who otherwise would not have the opportunity to have their religious needs met in a military environment (First Amendment); since dependents and other civilians accompany them we gladly encompass them in our ministry.

. . . We are unique people and each of us should strive to be ourself, but the self God wants us to be—using our talents to serve Him and His people. In that process may we strengthen each other and mutually affirm our ministries.

God's richest blessings to you.

The letter also mentioned forthcoming visits to the chaplains in the corps. Although I gave priority to these visits, it took nearly four months to see most of the senior commanders, chaplains, and chapel activities specialists of this command. To me, it is extremely important to build relationships with these people because we mutually reinforce each other's efforts.

Our commander, Lieutenant General Julius W. Becton, Jr., is a highly respected military leader who lives his faith and includes in his corps objectives ". . . focusing on spiritual . . . excellence. . . ." Obviously, he emphasizes combat readiness as his top priority. In almost the same breath, however, he speaks of "caring concern" for soldiers, their family members, and our civilian work force. That should be everyone's business, but it inherently falls under the chaplain's mantle and I consider it a distinct privilege to work with a leader who demonstrates such concern.

Whatever the assignment, I consider the primary responsibility of any chaplain to be a pastor; the corps chaplain is no exception. Staff visits, meetings, the paper mill—all consume a great deal of time; this *is* ministry. It may be a prophetic ministry as a policy is challenged or a new one proposed with the aim of enhancing human dignity, justice, and responsible behavior. It is often a supportive ministry which is demonstrated in the fight for resources—dollars and personnel. The justification or presentation of the chaplain's position in a staff study or a decision briefing may mean the difference of another chaplain being assigned to serve the soldiers and

families of VII Corps; it may mean having the money to hire a contract priest, or to bring wholesome, uplifting, and spiritually-oriented programs to serve 2nd Armored Cavalry Regiment troops at a remote site along the Czechoslovakian or East German border.

At the same time, I have attempted to continue my own traditional ministry, conducting worship services, performing baptisms and confirmations, and counseling soldiers and families as well as chaplains, and chapel activities specialists.

Recently, someone asked me how I felt about being a pastor to so many chaplains. To begin with, I can't be a pastor to anyone who doesn't see me in that capacity. Then too, in a way, "being a pastor to" chaplains is a misnomer. I would prefer to use the phrase "being a pastor with" fellow pastors, a chaplain with fellow chaplains. This emphasizes the camaraderie and esprit of our profession, the "collegiality," to use an "in" word of the past few years. We reinforce each other's ministry; we enjoy associations, play together, rejoice with each other when things go well, sorrow together when they do not. I see my responsibility as the senior pastor in VII Corps to foster this concept of mutual support.

Outside of being a division chaplain in combat (and we pray that none of us will be needed in that capacity again) this has been my most satisfying assignment. There's a saying around the Army now, "Go to Germany; that's where the action is." That's right! If you are committed to your calling and want to fulfill that aspiration, come to Europe. A rewarding ministry awaits you.

The Division Chaplain

Chaplain (LTC) Billy W. Libby

On learning of my pending assignment as the 3D Infantry Division Chaplain, I dutifully pulled out FM 16-5 (*The Chaplain*) and read its short statement about the job. Then I turned to FM 101-5 (*Staff Officer's Field Manual*) where the doctrinal statement of responsibilities and duties seemed very specific and clear. At the same time, memories of division chaplains from earlier years flooded my mind, the mentors and models all of us have. For me, several images were important; in his own way, each had shared himself and given some special and private insight into the job.

Reading the textbooks and remembering the ease with which such predecessors seemed to do the job made it all look so easy! Early on, however, the difference between the textbook definitions or the predecessors' apparent ease and the real world became obvious. My rose-colored glasses and fond memories did not always serve me well.

For a division chaplain in Europe, I have decided three words must become a part of the daily vocabulary—*planning, flexibility, and patience*. Though Army documents mention planning and flexibility, neither of those

cited refer to the necessity of patience. (In Europe it may be the most important of the three.)

Some readers may say, "That's really not any different than my experience in Korea or the States." I agree, and at the same time go on to say that the uniqueness of the USAREUR setting highlights all three.

Looking at a troop displacement map in Europe immediately makes one reflect on those words. Unlike CONUS divisions, the USAREUR troop unit, support elements, facilities, and chaplains are scattered in numerous small locations. No division in Europe is located at one major location. The 3d Infantry Division alone has troops and equipment quartered in 15 different Kasernes (bases) in eight different towns. Other divisions are similarly spread, as are combat support and combat service support units. Considering these widespread locations alone, a division chaplain must plan ahead, be totally flexible and have an abundant supply of patience.

In spite of that, ministry does take place and what an exciting and vital ministry it is. A large segment of people, who in CONUS would find themselves in local civilian congregations or civilian groups, turn to the chapel to meet their worship and social needs. That does not mean that every chapel is filled or over crowded. However, chaplains here are extremely busy. Their workload seems heavier than that experienced in CONUS, whether measured in time, people, or activities.

Garrison locations have families within the general vicinity and division chaplains must be responsive to the religious needs of the community in which they work and assist the community chaplain where possible. Therein lies an immediate tension. In the 3d Infantry Division, for example, a regular question asked of all staff officers is: "What have you done for the 'Marne Soldier' today (this week, month)?" "I preached to their spouses" or "I taught catechism to their children" is often an easy but incomplete answer to a complex and trying question. Offering spiritual guidance to families does make for a wholesome community, and that is important to married soldiers. But commanders in a division are deeply concerned about the large number of single or unaccompanied soldiers who are not a part of such community or parish-type programs. A major role for me is to see to it that ministry to both families and single soldiers is carried out, and that chaplains and commanders are both satisfied that garrison parishes, training area periods, and field exercises are all adequately covered.

The advent of women soldiers has affected ministry in all of our garrison locations. Serving single women with special needs has been a challenge to an all-male chaplain staff. It's offered new opportunities for ministry, but also created an awareness of our shortcomings and inadequacies. Rape or abortion counseling, for example, presents ethical decisions which, for some chaplains, have only been text-book situations up to this point.

The introduction of women soldiers has also increased the number of military couples within USAREUR and the 3d Division. Ten years ago most marriages performed by chaplains in Europe included an American male and a

European female. I think the majority today are between Americans. Soldier couples present a unique opportunity for a ministry that I am not sure we have addressed well. Befriending such a young couple led me to a greater appreciation of the difficulties involved. Two outstanding and respected soldiers, both in the same unit, chose to marry. Their different MOS's led to their working different shifts with different days off. Attempts to work out a more compatible shift schedule led nowhere; several persons in their chain of command felt any change would set a precedent and would require more personnel changes than was practical. Frustration grew over a six-month period, as each soldier earned three-day passes but only once at the same time. A part of my relationship, in this new form of personal ministry, was to help them look at their personal needs, over against those of their unit and its chain of command, and to help develop some coherent changes that offered general satisfaction. My expectation is that similar situations will be on the increase and we must be prepared to assist in their resolution.

There are also the inevitable problems related to unwanted pregnancies and unwed mothers. Command policies are still being made and readjusted in this regard and chaplains have an important opportunity for influence. My expectation is that several years of trial and error will follow as more women enter active duty before a final, rational, comprehensive policy is worked out.

An area of particular concern to me as a division chaplain is the working relationship among chaplains. I am troubled at the inordinate amount of difficulty and dissension that exists. It is destructive of our own collegiality and has detrimental effects on the congregations we serve. I am concerned when occasional mistrust and disrespect arises and implies questions about the validity of another's ordination and ministry. There is currently a great deal of talk about "team ministry." Without basic trust and respect for one another and a sense of professional ethics, I see no possibility for the development of real teams. A part of my role, and I assume that of other division chaplains in Europe, is to attempt to model a style of pastoral ministry for subordinates that encourages the development of such teams and builds healthy working relationships. In other words, part of my duty is to assist clergy and parishioners in seeing beyond their own personal and provincial interests.

My job, not unlike that of other division chaplains, has its share of stress. Part of this is due to the necessity of operating simultaneously at various major levels. My primary job assignment is Division Chaplain. But my office is located next to a large housing area and troop billets. Therefore, I share responsibilities as co-pastor of a large, active Protestant congregation. As the senior of 12 to 14 chaplains in the community, I am looked to for advice and guidance as the "Installation Chaplain." As the senior chaplain in the area, I am also tasked by the Corps with professional training conferences and coordination of logistical support for all chaplains in the area, regardless of unit of assignment. Without the excellent work of other chaplains in the community, my job would be a near impossible task. Thanks to them and planning, flexibility, and patience, it's not only possible but highly rewarding.

The Community Chaplain

Chaplain (LTC) William K. Bagnal, Jr.

One Saturday afternoon, with a guitar badly out of tune resting on my lap, one of our children on the floor at my feet asked:

“Daddy, what are you doing?”

“Tightening these strings to get this guitar in tune,” I replied.

“Does tightening the strings make better music?” he asked.

“Well, not always; sometimes loosening the strings gets them in tune. You see, each string has to be in the right order in relation to the other and each string must have a certain tension, not too tight and not too loose, if we are to have good music.”

So it is in a community. When relationships are compatible and the tension is such that people are neither uptight or too loose, harmonious activities and a congenial working climate can develop. With the wide variance of beliefs, theologies, practices, traditions, attitudes, and expectations of self and others, “unless we actively work to prevent it, diversity can quickly be turned into divisive contention and competition.”¹ The possibility for developing a sense of community is as attainable as the combined cooperative effort of each chaplain individually and all chaplains as a group to make it so.

A “military community” is similar to a large stateside installation but it differs in geographical spread and consequential duplication or multiplication of organization, facilities, services, and activities.

In order to provide a coordinated program of religious activities, each military community in Europe has a chaplain designated as the “Community Chaplain.” Normally, the senior chaplain is so designated and is responsible to design, coordinate, operate, and supervise the Community Master Religious Program (CMRP). The CMRP includes a detailed breakout of all religious activities in the community and is prepared with input from each chaplain and/or unit commander. It is staffed thru each commander prior to final submission to the community commander for approval and signature.

Some commanders and chaplains have unrealistic expectations that are not clearly defined or communicated. Consider these, for example:

1. Every soldier and every family member will receive full chaplain coverage.
2. Every chaplain’s primary responsibility is “to be with the troops.”
3. Every chaplain has the necessary qualifications, talent, skill, training, and experience to deal with every personal, unit, family, social, administrative, and morale problem.
4. Every chaplain should be available 24 hours a day, 7 days a week, wherever needed (in the field, in the office, answering the telephone, at the

¹ Norman G. Folkers (ed.) *Chaplaincy*, Vol II, Number 3, 3rd Qtr 79 (General Commission on Chaplains and Armed Forces Personnel, Washington, D.C.), p. 1.

hospital, at the confinement facility, in the motor pool, at the conference, in the pulpit, in the staff meeting, at the ball game, at dependent youth activities, at the Coffee House, at the Bible Study, at the Sunday School/CCD and *at home*).

Obviously, no chaplain can possibly fulfill those expectations, nor should he. There are realistic limitations, individually and collectively. The combined energy of all the chaplains in a community together, however, can be channeled to provide a comprehensive program of religious activities and ministry to all persons of all ages. The responsibility for coordinating those activities, channeling energy in the best direction, providing a climate conducive to building meaningful relationships, and "tightening or loosening the tension" is primarily that of the community chaplain. Openness, collegiality, confrontation skills, negotiation skills, and the ability to develop team concepts and trust relationships are critical to his effectiveness.

Cooperation and a sense of community seem best where the community commander wears two hats: tactical and community. Unfortunately every community does not have that advantage. In fact no two communities are alike. Communities vary in population from 800 to more than 30,000, with from 1 to 22 chaplains per community. Some communities have only unit chaplains who necessarily must provide ministry on the installation as well as to troops in the field. It's not easy. But it is done, and often with a sense of satisfaction and accomplishment.

It is imperative that a mutually supportive ministry of all chaplain personnel be developed and maintained. This includes chaplains, chapel activities specialists, certified lay leaders, religious support workers, organizational lay officers, and volunteer teachers and leaders. Unfortunately, it is sometimes impossible to provide equal reciprocation for shared ministry. For example, a unit chaplain may preach at the community family chapel because the family pastor is ill. The family chaplain, however, cannot readily replace the unit chaplain on a mission to Grafenwoehr (a major training area) because he does not have the essential field equipment, clothing, supplies, transportation, etc.

The important thing to remember, however, is that relational and tensional harmony tend to develop naturally in an atmosphere of two-way communication. As individual chaplains identify personal interests, talents and skills, the community chaplain assists in finding opportunities for their expression and the sharing of those abilities. By way of example, in one community a unit chaplain with interests in single-soldier ministry and music volunteered to serve as director of the Coffee House, advisor to the Protestant Men of the Chapel, and to sing in a local chapel choir. Another volunteered to serve as chaplain to the American military personnel in German civilian prisons. One offered his skills as project officer for troop-oriented PET II Values Clarification programs. Another unit chaplain, whose primary duty requires him to travel all week to small sites, volunteered to serve as duty chaplain during Christmas week and was available for emergencies and counseling day and night while other chaplains were involved in leading

multiple religious services. He also volunteered to fill the pulpits of those who are ill or on leave.

One thrust of a community chaplain is to dispel the perceptual myth of a necessary choice between troops and community. This is simply two sides of the same coin. Conjointly and in separate sessions the community chaplain, commanders, and unit chaplains can develop an understanding of multi-dimensional levels of ministry.

I believe tensional harmony among chaplains requires the following:

1. Confrontation of attitudinal and relationship issues.
2. Clarification of expectations of all concerned.
3. Collegiality and shared ministry affirmed through continuing cooperation and voluntary participation and support.
4. Refusal to participate in "game-playing" which pits chaplains against commanders, commanders against commanders, or chaplains against other chaplains.
5. Respect for each other as persons and sharing in and praying for each other's ministry.
6. Facilitation of two-day communication.
7. Recognition and appreciation for superior performance in areas of professional competence.
8. Identification of real needs, limits and concerns before focusing on solutions or directions.
9. Generosity in attitude which allows oneself and others to make mistakes and to pursue different courses of action without being labeled "stupid," "uneducable," or "uncooperative."
10. Responsiveness to one another in a caring manner (which includes such action as returning telephone calls, meeting suspense dates, providing equitable resource distribution, and resisting any circumstances which allows a "we - they" climate to develop).
11. Both planned and spontaneous opportunities to play together as well as to work, train, and pray together.
12. Refusal to allow unnecessary and unrealistic expectations to be implied or suggested for chaplain spouses and other family members.

A few years ago, Dennis Kinlaw, a former Navy chaplain, provided the summary that is needed when he said, "The task of management is to integrate the needs of the individual and those of the organization . . . by developing well-defined performance goals with well-organized plans of operation through a supportive, participate group method. . . . It is through communication that an effective collaborative climate is built."²

In Europe, community chaplains in cooperation with unit chaplains can practice relational and tensional harmony with exciting results—they can make "community" a reality.

² Dennis C. Kinlaw, "Motivation, Management, and the Performance of Chaplains," *The Chaplain*, Summer Quarter 1973 (General Commission on Chaplains and Armed Forces Personnel, Washington, D.C.), pp. 64-65.

The Family Life Center Chaplain

Chaplain (LTC) Daryl C. Vanderburgh

The first Family Life Center was started in Europe in December 1976 by Chaplain John Swedlund at Darby Kaserne in Nürnberg. The ground work had been done by Community Chaplain Herminio Diaz and the Community Commander, Brigadier General Edward A. Partain. Chaplain Swedlund was in the proverbial "right place at the right time." The Nürnberg stockade, where Chaplain Swedlund was to be assigned, was being phased out. He reported in from his special training at the American Institute of Family Relations.

A second Family Life Center became a reality in October 1978 when the VII Corps Commander opened one at Robinson Barracks, Stuttgart. The ground work had been done by Colonel Samuel Kem, Community Commander of the Ludwigsburg/Kornwestheim Military Community, and myself, assigned at the time to the Pattonville Chapel.

Although these centers are designed differently, they function much alike. The treatment plan includes the entire family and brief therapy is the focus rather than long-term treatment. They are community assets operated by the community chaplains and directed by chaplains. All of their counseling has as its basis Judeo-Christian heritage and values and both centers are open two evenings per week to be available when families can best attend.

The objective of a Family Life Center is to improve the quality of family life within the military community by treating the basic unit, namely, the family. The direct benefit to the military community is that the married soldier is better able to perform his or her mission when the family is functional. By design, the Family Life Center does not compete with existing agencies or services. Specific services offered at the Family Life Centers in Europe might be easily found in CONUS through CHAMPUS, but these services are not generally available in Europe.

Families that are dysfunctional or feel dysfunctional usually have members who display specific behavior such as alcohol abuse, child or wife abuse, deviant behavior, teenage runaways, school truancy, pyromania, vandalism or overt crimes, such as theft. Generally, emotional pain drives families to seek professional help. In Europe professional help is available from a variety of sources, such as mental hygiene clinics, drug/alcohol treatment activities and other social services. Unfortunately, these are often perceived as degrading, or self-defeating and the military member is concerned whether "it will be on my records." The Family Life Center is recognized as a chapel activity and often perceived as a neutral setting without threat to future promotion, security clearance, or the client's personal sense of competence. Both Centers are now operating at a capacity of over 1,000 persons per counselor per year. They attract all ranks, with a near equal number of officer and enlisted personnel.

"Community Lifestyle Enhancement" is significant in Europe since family living is generally "fishbowl" living. The military family has left the

extended family support group back home and when stress or conflict happens in the fishbowl there are no reserves to rely on for help. Sometimes the stress arises at work, since mission performance is very real in Europe. The stress may come from stairwell living. A couple that functioned and related well in CONUS may be in crisis here because the family balance is off.

Unfortunately, many families don't seek help until some event propels their problem to the attention of the command. A vicious cycle starts with frustration, fear, anger, blame and then back to frustration, etc., etc. The usual result is no change in the family, and no change in the problem. Since change seems to be required, the family may well be returned to CONUS as an embarrassment to the command. Everyone loses.

Families normally come to us when a family member acts out some unacceptable behavior. They may come asking the staff to "fix" a child or simply to ask for help. But they usually come in desperation saying they cannot continue with the present problem.

The Family Life Center approach in Europe was designed to meet remedial or counseling needs and also to work in primary prevention. Counseling requires so much of the unit and community chaplains' time and energy and many parishioners seem to have endless problems. Free floating problems often appear to attack like a virus. To effect change, direct counseling is made available, groups are established, and classes are organized to provide growth and self-help skills.

The Family Life Centers are open during all normal duty hours as well as two evenings per week. The typical counseling session is 50 minutes with 90 minutes reserved for a conjoint family session. Most families come for help either through local chaplain or local professional referral. Remedial treatment centers around identifying the main problem in a behavioral context, observing the family dynamics and assigning change. This is usually done in 10 sessions or less.

In addition, classes are provided in "Communication Skills," "Parenting Skills," "Conflict Resolution," "Assertiveness Skills," "Building Self-Esteem" and "Fair Fight." Bible Study groups, growth groups—using "Faith at Work" or "Serendipity" as a model—as well as women's groups and single parent family groups meet at the centers. "Women's Effectiveness" and "Parent Effectiveness" classes are scheduled regularly. These classes are not as threatening for many parishioners and they allow for group dynamics, build self-esteem, teach skills and develop a local support group. Marriage Enrichment, Couples' Communication Lab and referral to Marriage Encounter are also a part of the Family Life Center Ministry. Any of these activities could be done by the parish chaplain, but the Family Life Center is a central facility staffed by a chaplain trained to minister to family pain with treatment and also to use primary prevention.

Ours is a ministry tailored on a one-to-one basis. It is professional, caring and healing. The chaplain in this setting must have special training and special gifts but is still identified by the same cross or tablets worn by every chaplain. The real spiritual basis for any ministry is love and concern.

The Family Life ministry is not a technique approach. It is a ministry of listening and learning where the family is and where they would like to be. It is a ministry that uses skill and training to assist the family to reach those goals. And this ministry is measurable. Six months after counseling, a letter is mailed to each family or couple asking specific questions about the quality of their counseling. The responses indicate that our Family Life Centers are meeting specific needs and consequently fulfilling a very special part of our Ministry in Europe.

The Medical Command Chaplain

Chaplain (COL) Joseph C. Rowan

The 7th Medical Command (MEDCOM) stretches from Northern Germany to Italy and is headquartered in Heidelberg. It is divided into two referral hospitals (classified as Army Regional Medical Centers), nine Medical Department Activities (MEDDAC) and nine Dental Activities (DENTAC) responsible for medical, dental and veterinary services within their respective geographical areas.

Twelve chaplains, trained in the Hospital Ministry (MOS 56C) are assigned to the Medical Command. The smaller MEDDACs, most of the 84 health clinics and the support units receive chaplain coverage from their respective community chaplains, and the field medical units from division and corps chaplains.

The hospital chaplains of Medical Command are specialized pastors in a very special field. Unfortunately, expertise in the health care ministry is not a divine gift bestowed at ordination. It is realized only after rigorous, supervised study and experience. Our chaplains have been certified by one or more of the three national accrediting associations that exist to certify competently-trained and supervised religious health care professionals at several functional levels.

The hospital chaplain, like his counterpart at community, is expected to be the "Staff Theologian," not imposing his own personal views, certainly, but as advisor and counselor to his commander on questions of moral values. In the hospital ministry this is emphatically so. The Kennedy Foundation of Bioethics in Washington, D.C., attests that medical ethics today forms the largest portion of ethical concern and one that daily bursts over new horizons. Such diverse subjects as organ transplants, genetics, brain death, death and dying, abortion, sterilization, sexual deviates, fetal experimentation, and informing the patient responsibly are every-day questions that touch the consciences of both patients and staff. In facing these concerns, the chaplain must be accurately and currently informed. Further, he is called upon to be a reliable referral resource in drug abuse, alcohol rehabilitation and child advocacy—matters so vital in the European community today.

Carl Rabon Stephens, Clinical Pastoral Education supervisor, de-

scribed the hospital chaplain as a montage of many diverse roles that are distinct yet blend into one picture.

The hospital chaplain, is, first and foremost, an ordained clergyman, yet he spends only a small percentage of his time doing what people ordinarily see pastors doing: preaching, teaching, and publicly administering the sacraments. He does considerable individual counseling, yet he is not a psychiatrist; he relates to families and the social milieu of the patient, yet he is not a social worker. He prays with and conducts worship for many in the hospital, yet he is not an ordinary parish pastor. Employees seek him out with their gripes and conflicts, both personal and situational, yet he is not a personnel specialist. He may organize patients into groups, yet he is not responsible for their medical management.

He is not any of these, yet he is all of them.

To patients and staff he represents whatever religion represents to them, and to that extent he is everybody's pastor. Because his ministry ordinarily ends when the hospitalization ends, many patients feel freer to express their feelings to him and feel less pressure to maintain some kind of creedal conformity. Though he is a member of the staff, he is not ordinarily seen as a part of the medical management, and thus carries less defensiveness into those cases where medical care cannot effect healing or has been felt by the patient and/or his family to have been mismanaged.

He is surrounded by associates whose tasks are carefully delineated and measured, while much of his work is subjective and its effect almost impossible to predict or measure. His work of quiet listening and talking seems at times out of place in an institution characterized by activity so scientifically precise. He walks from room to room with virtually no equipment and with no intention of charting, measuring, diagnosing or prescribing anything.

So, "What is this hospital chaplain?" At his best, the hospital chaplain tries to enable people to experience God's love. He does this in ways that are as varied and manifold as God's love itself. At times he does it through prayer; on other occasions it might come through the familiar words of Scriptures; for still others that love is most graphically experienced by the taste and touch of the Sacrament of Communion or Anointing; for many that love is experienced also when one comes into contact with quiet listening and human concern.

In order for the hospital chaplain to accomplish his task he has three primary functions. They are: *mediator*, *mobilizer*, and *enabler*.

As a *mediator* he is "a connecting link," an intermediary who stands between the patient and his own feelings about his illness; between the patient and his fellow patients; between the patient and his family; between the patient and the world outside the hospital; between the patient and his God.

As a *mobilizer* he is the one who helps put into motion, to summon, and to activate the healing resources both within and between persons.

As an *enabler* he facilitates, and legitimizes the growth and the expression of dedication, faithfulness and concern.

Whether stateside or overseas, the hospital chaplain ought to be a mobilizer, an enabler and a legitimizer of expressed human concern. It is not that he loves better or more deeply, but because of the symbolic nature of his role he can more readily validate human concern. People in a hospital often look to the chaplain as a symbol of compassion and honest concern. When he is these in fact, he helps many people, but he may unwittingly miss his larger opportunity to mobilize "a priesthood of the concerned." The chaplain is not in the hospital to do something no one else can do: he is there to enable others to love and to care, to help those same people see that this is what the Church and God and Religion are all about.

The chaplain today contributes the best he can to the total healing milieu of the hospital. The time he spends with staff people, ministering and being ministered to, is as important as the time spent with patients. We have come to realize that what each of us does to another will profoundly affect what each does for the patient. The chaplain is unique, different from any other staff member of the hospital. While each is primarily concerned with his or her own department, the chaplain is concerned as pastor for each. In other words, the chaplain in a hospital cannot only minister to individuals, he must also minister to the institution. He attempts to do this with the same kind of love and understanding that is a necessary ingredient of his ministry to individuals.

One final thing, the hospital chaplain in Europe today is also a mediator between the patient and the larger community outside the hospital. Hospitals must continue to recognize that only a fraction of the healing occurs within its walls. Most of it takes place in the more familiar environment of the community. Therefore, the chaplain is called upon to bridge the gap between the strangeness of a hospital community, and the quiet calm of illness in more familiar surroundings. He does this by ministering to the staff, and by reaching out as a member of the hospital community to the larger community in order to help them understand the necessary ingredients of healing from the medical, the social, and religious points of view.

For the hospital chaplain in Europe to do his job today he needs the big skills of faith, belief, trust, and hope in God, in himself, and a feeling of "togetherness with the staff" in perpetuating the uniqueness and worth of relationships between human beings. He needs these in order to be able to give of himself faithfully and knowingly. He needs these very important resources in order to take a legitimate place on the healing team.

Chaplain Shaw, a pastor of the Lutheran Chruch-Missouri Synod, was assigned as VII Corps Chaplain in August 1979 after two years as the Nuernberg Community Chaplain.

Chaplain Libby, a United Methodist minister, is currently assigned as the 3D Infantry Division Chaplain, Wurzburg, Germany.

Chaplain Bagnal, a Southern Baptist, is currently assigned as Community Chaplain, Augsburg, West Germany. From June 1977 to August 1979, he served as Deputy Staff Chaplain, VII Corps, Stuttgart.

Chaplain Vanderburgh, a Baptist General Conference clergyman, is currently the Director of the Chaplain Family Life Center, Stuttgart. He is a graduate of Northwestern College, Conservative Baptist Theological

Seminary and has a MA in Sociology from Azusa Pacific College. His internship and training in marriage, family and child counseling was at the California Family Center.

Chaplain Rowan, a Southern Baptist, has spent thirteen years in the military Health Care Ministry. He served as Staff Chaplain of the Medical Training Center, Ft. Sam Houston; 2nd General Hospital, Landstuhl; Medical Command, Vietnam; Walter Reed Army Medical Center, Washington, D.C. and the 7th Medical Command, Europe. He is retiring after 29 years' service to pursue further studies in Rome and at Fordham University, N.Y. and will engage in a hospital-related ministry in the field of geriatrics.

Isolated Site Ministries in Europe

Chaplains in an Ordnance Brigade

Chaplain (COL) Richard E. Dryer

Not all USAREUR troops and their families are located in units and housing areas with several thousand other Americans along with the amenities we have come to expect—an American commissary, PX, movie theater, chapel and chaplain. Since their primary mission is in support of our NATO allies, most of the soldiers of the 59th Ordnance Brigade, for example, are scattered throughout numerous small sites. They are located with British, Dutch, Belgian or German units from the Danish to the Swiss borders of Germany. Most are not in what are considered "American areas" of Germany; a drive of four to five hours to reach the facilities of a large American community is not unusual for them.

There are a few depots with 300 to 400 personnel and some headquarters with roughly 100. Most, however, are in detachments of only 35 to 75. This kind of isolation carries with it its own set of problems, *e.g.* being the only officer's or NCO's wife at a site, being the only single officer, or having to send high-school-age dependents as boarding students to larger American communities.

Our brigade has ten chaplains, including the staff chaplain, and all are assigned to the major headquarters of the brigade. Because of their different functions, detachments of the major headquarters are scattered and intermingled geographically. Therefore, although giving up unit integrity has its problems, our chaplains are responsible for religious coverage on an area basis rather than a unit basis. They cover as many as 13 separate sites and advise three major group commanders. Part of our unique relationship is that the host nation is responsible for providing the chaplain's transportation, his office space and furniture, chapel facility and housing. Furnishings and equipment for the chapel, where there is one, is the responsibility of the nearest US Military Community Activity (which might be hours away). A consolidated chaplains' fund is operated by the Brigade Chaplain's office, taking that administrative burden off the chaplains in the field. Chaplain fund council meetings, at least, give the chaplains an opportunity to come together periodically for business as well as fellowship. Under normal circumstances, however, even communication can be a problem. Most of our installations are not on the Army's phone system and, at the present time, one of our chaplains doesn't even have a commercial phone in his building.

Unfortunately, some of these sites are so isolated that our chaplains can only visit them once in every four to six weeks. Obviously, continuity is a problem. Follow-up is difficult since the next time the chaplain arrives his counselee may be on duty, on leave, or visiting a major American facility hours away.

How can these people be served adequately? The chaplain must use his ingenuity and take advantage of what is available. Host nation chaplains provide services and programs when they speak English or the Americans speak their language. For those serving with the British, the solution is obviously easier. Churches may be attended in the local community under the same circumstances. Under each circumstance, our chaplains investigate the situation and make the proper arrangements. Frankly, the result is an unparalleled opportunity for us to meet and work with chaplains and civilian clergy of several nationalities. The help we receive from them is reciprocated by us whenever possible. The British Army of the Rhine, for example, has no Jewish Chaplain so I stop to meet with their Jewish personnel whenever I'm in their area visiting our brigade installations.

Perhaps the most exciting aspect of our program this year is the boost it's getting from the "Quality of Life in Europe" program, which has contracted for the training of Catholic and Protestant lay leaders at 57 of our sites and for 25 Marriage Enrichment weekends at locations near our sites. All lay-leader trainees were chosen and approved by the chaplains for whom they will work. Their training will take place at their individual sites and it will be carefully coordinated with their tight, shift-work schedules.

The problem of religious coverage is most acute for Catholics. The brigade has only one Catholic chaplain. Obviously, he can't begin to provide Catholic coverage to the entire brigade. Beside his normal duties, however, he also serves as advisor to the other brigade chaplains on Catholic programming and as a liaison.

One of the problems of our isolation is that our sites are out of the reception area for AFN-TV (American Forces Network TV). However, the very solution to this problem could be a real benefit. All of our sites have been equipped with video playback machines and 28 hours per week of regular TV fare is provided on cassettes by AFRTS (American Forces Radio and Television Service). This opens the door to the chaplains to provide "electronic" coverage. One of our chaplains is already producing his own talks on TV cassettes to send out to his outlying detachments as a supplement to his regular visits. There are many possibilities. By way of example, having Catholic sermons on tape to be used either with non-English-speaking local priests at Mass or perhaps with Lay Eucharistic Ministers at a Communion Service.

A partial antidote to the chaplain's ability to get around to the various detachments only at relatively infrequent intervals is the popular and intensive "Spiritual Adventure Training." Our chaplains take 25 to 35 soldiers down to Berchtesgaden for five to seven days of intensive and stimulating mountain climbing, cross-country skiing or whitewater kayaking combined with

spiritual exercises in the inspiring Bavarian Alps. The brigade ran nine of these in FY 79. In the same line is an increasing number of four-day retreats run by our chaplains for the people they serve, making up in intensity what they lack in frequency.

Ministry to isolated sites is different, to say the least. The exciting thing is that our situation is so unique that opportunities for developing and implementing new ideas always abound. More than that, the very necessity for reaching out with new methods keeps a chaplain fresh with new study, new thinking and constant concern for those he serves.

Chaplains in the Signal Command

**Chaplain (LTC) Donald B. Beal; Chaplain (CPT) Lowell P. Moore;
Chaplain (CPT) David M. Nolte**

"Don't sit in your office, get out with the troops!" We've all heard it a thousand times from commanders and senior chaplains. If that's your idea how a chaplain should operate, the 5th Signal Command is for you!

The three of us assigned to this command are stationed in different cities: Worms, Augsburg, and Munster. Our mission, however, is to travel from those home installations to minister to soldiers in over 400 locations in eight different countries. Our "congregations" range from a single soldier in the telephone exchange in Berchtesgaden, to a few soldiers on a mountain top overlooking the Italian Riviera, to a site atop the Black Forest accessible only by snowcat in winter, to a radio station amid the sand dunes of the North Sea in Holland, or to a communications center on a large American installation.

Drive two hours, visit a site for an hour or two, get back in the sedan and drive an hour to another site, spend an hour there, drive on and look for a gasthaus near the sites you will visit tomorrow. The next day's schedule calls for a stop at a hospital, a visit to a dial central office, and a home visit for family counseling. Do this for two or three days a week, week after week. On the days you're "at home," you visit sites or installations within a day's traveling time, attend the necessary meetings, and do the paper work to follow-up any problems brought up by the troops you saw on your visits.

This pace is essential if we are to build rapport with the soldiers we serve. There is a special necessity about it when we realize that the sites we visit operate 24 hours a day, seven days a week, and the likelihood is that the people we visit this month will not be the same ones we see next month.

What can we do in the hour or two when we are there? Obviously, we can't hold a formal worship service for the one to four soldiers who are on duty. We can't engage in long-term counseling, and we can't run a retreat program. But we are able to bring to these isolated soldiers the concern of the entire command through our ministry.

These soldiers may be lonely, but we let them know they are not forgotten. At each site there is at least one soldier who has something he or she would like to discuss with someone who cares, with someone who will

listen. It may be a religious question. It may be a problem about working conditions or about fellow workers that we are able to solve through command channels. It may be a marital or family problem which we need to follow-up on during future visits. Sometimes they just want someone to share a cup of coffee with while they talk about their hopes, values, plans, interests, or their experiences at an isolated site in a foreign land. Simply to be interested enough to listen can be a helpful ministry.

Obviously, we also bring them information about retreats at the retreat centers or special programs at the chapels they might visit on leave. We keep them informed about nearby chaplains more readily available in emergencies. We distribute individual and family devotionals and, to a limited degree, religious audio and video tapes.

Nevertheless, we are constantly troubled with the question, "What else can we do for them?" It is often a source of frustration since programs normally associated with a parish situation are just not practical for their environment. Coupled with that frustration are still others. We may want to spend time in depth with a certain individual at one site, yet there are others waiting. We want to counsel in one community for an extended period of time, but there are people in other communities, miles away, who also need extensive counseling. Frankly, there are too many sites and too many miles between the sites to ever do a job with which we're totally satisfied.

On the one hand, the job is a bittersweet experience. We drive 4,000 hard miles a month over autobahns and mountainous roads, through fog, rain or snow. We leave before our families are awake and come back several days later after our children are in bed. We miss meetings and social engagements and endless other things we'd like to attend.

On the other hand, our job is rewarding and exciting. Our soldiers are intelligent, lucid and, above all, appreciative. Because of them, we are willing to drive "over hill and over dale" in the hopes of assuring for them a positive and healthy quality of life. And, because of the high support of our command, we are able to fulfill the Lord's admonition to go throughout the whole world . . . into barracks . . . signal sites . . . and even a dial central office . . . to tell of His love and concern for His people.

Chaplains with the Air Defense

Chaplain (MAJ) John R. Hannah

The 32d Army Air Defense Command has the mission to defend its NATO-assigned area against hostile aircraft. That's a formidable task in view of the enormous size of the area. In addition, air defenders must watch the skies and be absolutely ready 24 hours a day, 365 days a year. Frequently, they are serving in areas far from any other U.S. elements.

Chaplains especially are aware that, no matter how sophisticated, weaponry is useless without soldiers. And soldiers in air defense, because of sophisticated weaponry, have to work very hard. Time spent with radars and

missiles goes on hour after hour, day after day, year after year. If a vital component breaks down, it must be fixed immediately and the warehouse might be miles away over winding roads. It makes no difference that it happens to be Christmas Eve or your wedding anniversary; personal plans are secondary to the demands of the system. Consequently, ADA soldier investment is very personal. From a positive standpoint, however, service in air defense offers opportunities for personal growth. Not only are these soldiers likely to learn valuable technical skills through instruction and experience, but also traditional values of discipline and cooperation become more important for them as they learn to count on one another. Similarly, chaplains who are assigned to minister to these people in Europe have opportunities for personal growth. Not only are the technical skills of pastoral ministry enhanced, but new appreciation for cooperative work with lay assistants develops.

The 32d AACOM chaplain serving a battalion is free to do the hard work of his ministry without the distraction of most of the administrative details surrounding a normal parish. Since his parishioners are not able to come to him, he must go to his parishioners. His leadership of worship at battery sites is uniquely provisional and he quickly comes to recognize the unique assets of a two-person ministry, *i.e.* himself and his chapel activities specialist.

The ADA chaplain actually follows in a long tradition of the church, from St. Paul to the circuit riders on the American frontier. It is a ministry conducted heavily on a person-to-person basis. Even those who gather for worship come in small groups. There are no crowds. In fact, to an ADA chaplain, a dozen will look tremendous. Glowing statistics are hard to come by in such settings, and that very fact can be therapeutic—refocusing our appreciation of people over against numbers.

Finally, I have learned a few principles through this ministry that may be helpful to others:

1. *Know, love, and understand the soldiers of your unit.* When you fully understand their needs, interests, and values, you will have a better sense of what your ministry can bring them. The primary object of your ministry is people.

2. *Accept your chapel activities specialist as a partner in ministry.* Together you may be able to accomplish *more* than two people; working separately or without mutual appreciation you may not effectively accomplish the work of one.

3. *Know the mission of your unit.* When you fully understand the requirements, pressures, and constraints placed on your people, you will have a better sense of how and where your ministry to them can be most effective.

4. *Have a plan.* Determine your priorities. Take into account the expectations and needs of others, your theology of mission/vocation, and your gifts for ministry (as well as those of your assistant). Communicate your priorities to those who need to know (and don't confuse yourself and others by failing to take seriously their personal and unit priorities).

5. *Be able to do more than one project at a time.* An effective ministry

to an entire battalion is bound to be diverse. It requires hard work and every talent God has given you. No matter how few the numbers or how isolated their work, they are His sheep and deserve the best of shepherds.

Chaplains for the Border Camps

Chaplain (CPT) Larry D. Farrell; Chaplain (CPT) Douglas R. Stephenson

The 2d Armored Cavalry Regiment has served gloriously and nobly from 1836 through early wars of the Republic to the present day—on horseback as riflemen and today in tanks. Just as it was busy in the past securing the western frontiers and international borders of the United States, so today its task is one of keeping the peace on the frontier of freedom. The regiment's present mission is the daily surveillance and security of West Germany's borders with Czechoslovakia and East Germany.

In addition to this twenty-four-hour-a-day mission, the regiment participates in major field training exercises, gunnery training at Grafenwoehr and troop and squadron Army Readiness Training and Evaluation Programs. The extreme demands of this duty make spiritual ministry essential, not only to help soldiers be prepared for the possible demands of the battlefield, but also to cope with the strains of every-day living. The chaplain's role might be described as helping the regiment live up to its motto, *Toujours Pret* ("Always Ready").

Although "ministry of presence" plays a particularly important role in border camp ministry, in our brief tours with the regiment we have discovered that some very traditional forms of ministry have met the needs of the men in the most effective ways. Some of these traditional methods include worship, visitation, counseling, and music.

We visit the border camps once each week, weather and transportation permitting. We conduct informal services and try to get the men involved through hymn singing and sharing of feelings and faith in God. The informality and involvement has attracted a number of men who would not normally attend worship at the Squadron Chapel. During special seasons of the year, Easter, Thanksgiving, Christmas, etc., we hold special services. In some border camps, these are "family days" and dependents are bussed to the camps and able to worship as a family.

During each visit we have time to talk and counsel with the men. They have time for introspective thinking, while separated from their families, and many have shared some of their deepest hurts and concerns during these visits. It is particularly important for us to keep in touch with the permanent party personnel in the camps. These cooks, medics, and communications people especially appreciate our weekly visits. One of the highlights of border camp visitations is an occasional ride with the men while on an actual border patrol. Unfortunately, the heavy demands of being a community chaplain

back in garrison also, does not allow for as many of these activities as we would like.

Our literature and audio-visual ministry has been quite successful. The camp day rooms and libraries are well supplied with religious and secular reading materials. We provide religious literature from many different perspectives. Chaplain Farrell gets out-dated magazines from his post librarian for his border camp. Chaplain Stephenson has two tape recorders at his camps. He has also provided a considerable library of gospel music, teaching, and Living New Testament tapes. He plans to add new taped materials so the men can conduct on-going individual and group Bible studies and discussions. The recorders are also available for the men to make recorded messages to send home. During each border tour he provides chaplain films and religious video tapes to the men for viewing.

In the past, we also have brought musical groups and individuals from the states and special movie showings. Such events usually are attended by a maximum number of camp personnel and thoroughly enjoyed. Additionally, Chaplain Farrell hopes to help sponsor "Family Days"—periods when wives and children can visit their husbands and fathers at the border. We also hope to develop and train religious lay leaders in each unit to enable them to carry on a ministry at the border camp throughout the week and to provide every resource possible for these men to grow personally and spiritually during these tours.

One border camp actually has a beautiful, small, brick chapel built in the early 60's through volunteer labor. Efforts are underway to build another one at another site. Each camp needs a place where the men can read and meditate and even if we cannot provide a chapel for this purpose, we want to upgrade the quality of the "chapel corners" and libraries.

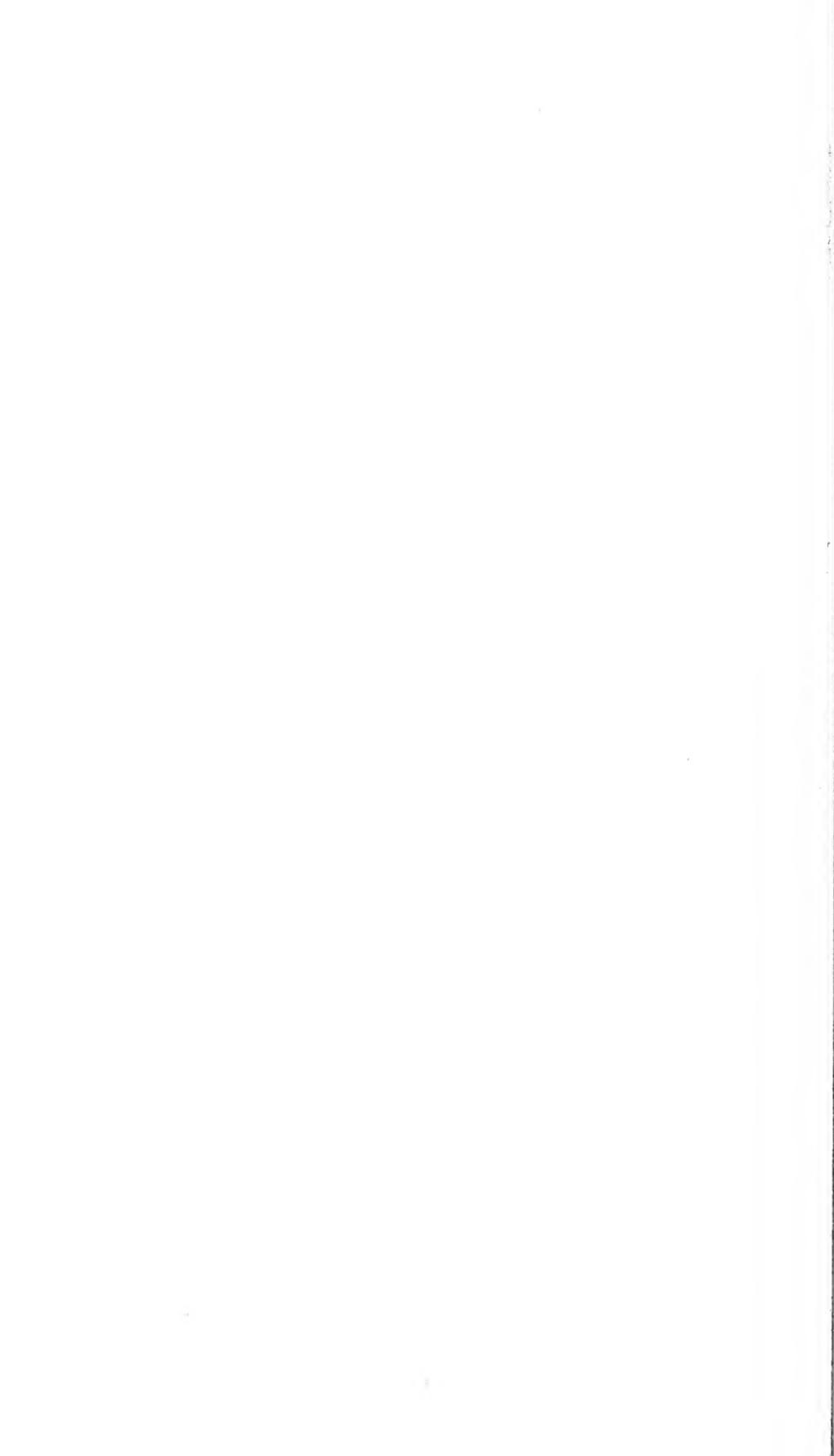
Border Camp Ministry is both challenging and rewarding and offers opportunities for very unique relationships between a chaplain and the people he serves. One thing is certain—a cavalry trooper may not attend the chaplain's worship services, but he will always remember who cared enough to come and visit him on that lonely tour at the border.

Chaplain Dryer, a rabbi, is staff Chaplain of the 59th Ordnance Brigade. He is one of the senior Jewish chaplains in the Army.

Chaplain Beal, a Lutheran, is assigned as 5th Signal Command Staff Chaplain. Chaplains Moore and Nolte serve the 2nd Signal Bde and the 160th Signal Bde, respectively. Chaplain Moore is a Nazarene, Chaplain Nolte is a Methodist.

Chaplain Hannah, a Lutheran pastor, holds a Th.M. (Princeton Theological Seminary) and a D.Min. (Vanderbilt University). He is presently assigned to the 108th ADA Group in West Germany. He served earlier with 2/56 ADA (Germany) as well as a Long Lines Bn (Korea).

Chaplain Farrell, a Southern Baptist, is presently assigned as the Squadron Chaplain to the 1/2 ACR in Bindlach and covers the Border Camp, Gates. In addition to his duties as squadron chaplain he serves as the community chaplain to Bindlach. Chaplain Stephenson, a minister of the Church of God of Prophecy, is presently assigned as the Squadron Chaplain to the 3/2 ACR in Amberg and covers Camps Rotz and May. In addition to his duties as squadron chaplain he serves the community in Amberg.



Unique Ministries in Europe

The Religious Resource Center

Chaplain (LTC) David J. Woehr

The history of the United States Army Chaplaincy is replete with examples of innovation and change. Whether by necessity, design, or both, chaplains have sought to introduce creative forms of ministry wherever they have served. In keeping with this tradition, chaplains have been seeking creative ways to minister to the military communities in Europe. An example of this has been the establishment of the Religious Resource Center on 1 July 1976, as a USAREUR Chaplain staff activity to provide advanced professional leadership and training in support of the command's religious program. The Center is located on McGraw Kaserne in Munich.

Prior to the establishment of the RRC, the operations section of the USAREUR Chaplain's Office was co-located in Heidelberg, together with the directorates of Personnel and Administration; Plans, Readiness and Projects; and Program, Budget and Logistics. The USAREUR Chaplain felt the need to relieve the operations section from the pressing demands of administration and, in so doing, free them for their primary task of providing professional leadership and training to support the command's religious program. During this time there was a study conducted at the USAREUR Headquarters involving all elements of the headquarters. The study concluded that many activities at the headquarters level could be more effectively directed from locations closer to the field. The Commander-in-Chief, USAREUR, made the determination that the various staff sections of USAREUR Headquarters should divest themselves of operational activities and concentrate on planning tasks and functions.

In response to the directives, the USAREUR Chaplain made three changes. First, tasks he felt were no longer necessary were terminated; second, responsibility for the chapel auxiliary ministries (PMOC, PWOC, MCCW, and MCCM), was given to the corps staff chaplains; and third, and perhaps the most significant, was the establishment of the RRC, in Munich. Supervision of the USAREUR Religious Retreat Center, located in Berchtesgaden, also became a responsibility of the RRC.

The mission of the RRC underwent expansion with the departmental move from Heidelberg to Munich. Its primary mission is reflected in the RRC's "Logo" which is a picture of a sphere, containing a relief map of Europe encircled with directional arrows. Above and below the circle is the

inscription, "USAREUR Religious Resource Center—Training for Service." An expanded statement of the mission of the RRC reads as follows:

Provides professional development opportunities for chaplains, chapel activities specialists and directors of religious education. Provides skills' training for religious education coordinators, lay leaders and volunteers; administers parish development activities.

To carry out its mission, the RRC has, under the Director, three departments: Administrative; Professional and Parish Development; and Religious Retreats. In addition to its staff of six chaplains, six chapel activities specialists and two civilian secretaries, there are two directors of religious education (Protestant and Roman Catholic).

RRC personnel rely heavily upon the principles of management by objectives and results (MBOR). When the USAREUR Chaplain established the RRC, he did so partly in response to the needs expressed by chaplains at the grass-roots level. These chaplains, who were on the growing edge of ministry, felt that many programs, while they may have some importance, were handed down from a higher headquarters and fell short of meeting the immediate needs of their own ministries. They asked for a more cooperative ministry in which they could have greater opportunities for input to meet their specific needs as well as to effect positive changes.

With the establishment of the RRC, chaplains at the local levels were to determine religious needs through interviews with local unit commanders and parishioners, and by surveys. In turn they would, first, utilize local resources and then communicate their unmet program needs to supervisory chaplains. The USAREUR Chaplain, in response to this, would then meet with his senior supervisory chaplains, to determine the most effective ways to meet the needs expressed. This process culminates in the formulation of the USAREUR Chaplain's Master Religious Program (MRP). The MRP is developed according to Key Results Areas (KRA), and is coordinated with the Chief of Chaplain's goals and objectives. The Director of the RRC and his staff are also responsible to the USAREUR Chaplain for compiling the final draft of the MRP, as well as designing, coordinating, and budgeting for many of its programs.

The first year of operation for the RRC was a kaleidoscope of planning, preparation, presentation, renovation and prayer. Statistics are usually dry bones, and can never measure adequately the dynamics of people programs. However, by the end of the first year the RRC provided over 160 professional parish development opportunities and 100 religious retreats, with a combined participation total of over 17,000 persons.

The RRC's primary task includes a combination of four elements: it does some work similar to that of the Chaplain School and Chaplain Board; it offers professional development opportunities like those offered by Staff Chaplains of the other Major Commands; and it carries out functions similar to that of Post Chaplains in the States in the area of professional development.

In the States, chaplains, chapel activities specialists and directors of

religious education may continue their professional development by attending local seminaries, colleges and a host of workshops offered to meet every professional need. In USAREUR, such opportunities are few, primarily because of the limited number of courses in English offered by European seminaries and universities. The RRC bridges this gap and serves as a clearinghouse of resources for the larger community. In so doing, the RRC provides professional development training through various speciality workshops and conferences. There are six major recurring conferences in USAREUR: Command Chaplain's Training Conference; Chapel Activities Specialists Skills Qualification Training; Protestant/Roman Catholic/Jewish Professional Development Conference/Retreat; and the Chapel Activities Specialist Professional Development Conference/Retreat.

The USAREUR Chaplain, through the RRC, provides the unique opportunity for every chaplain in USAREUR, plus all chapel activities specialists in grades E-6 through E-9, to attend the Command Chaplains' Training Conference at Berchtesgaden. Two, identical, week-long conferences are conducted to insure that all USAREUR chaplains may attend. The CCTC centrally contracts food and lodging, and the conference is structured around a significant theme. Key leaders from the United States, as well as in-house personnel, are invited to participate as resource persons for the Conference. On the day preceding the start of the Conference all newly assigned USAREUR chaplains meet for an orientation which includes a briefing on the mission of European-stationed U.S. forces, an overview of religious programs and ministries in the European area, discussions on personnel effectiveness training, interoperability, religious education, and soldier ministries, and an examination and discussion about the Federal Republic of Germany, its laws, customs and mores.

In addition to the CCTC there are equal opportunities for chaplains and Chapel Activities Specialists to participate in a week-long conference, also held in Berchtesgaden, for spiritual renewal.

The mission of the RRC also encompasses the training of the laity. Additionally, resource leaders are made available to the entire command. By conducting command-wide workshops, such as the Annual Religious Education Conference and the Church Music Conference, the RRC performs tasks often equated with those of Post Chaplains in the States. Conferences are aimed at providing training for the laity. The RRC also designs and conducts Marriage Enrichment and Parish Development Workshops. Individuals and teams are sent throughout Europe. These include Religious Education teams, a Roman Catholic Bishop for Hispanic Religious Events and a Roman Catholic Bishop to administer Confirmation.

In 1978, the mission of the RRC was expanded to include the design, and supervision of the USAREUR Chaplain's portion of the "Enrichment of Life in Europe" program (ELIFE). This was a comprehensive program designed to teach Values Clarification to newly assigned personnel primarily in the grades of E-1 through E-4. This program was implemented by the University of Maryland staff and reached over 6,000 service personnel. It

impacted significantly in a positive way upon the command. As a follow up to this program, the RRC was tasked with the design and supervision of the Chaplain's portion of the "Quality of Life" program (QLIFE), for FY 80. This program is aimed at ministering to small and isolated-sites personnel. QLIFE, which is currently being implemented by the University of Maryland staff, will include 25 Marriage Enrichment weekends and will train a significant number of Protestant and Roman Catholic lay volunteer leaders from designated small and/or isolated sites.

The programs mentioned are in no way inclusive of all that is unique to the RRC. All that is done, however, is aimed at accomplishing its three principle areas of ministry: providing religious education for the soldier, conducting religious retreats and conferences, and providing professional development for chaplains and other military personnel. In short, our ministry is summarized in the purpose of the RRC: "Training for Service."

The U.S. Forces Retreat House

Chaplain (LTC) Roger T. Dunn

For many the tour in Germany is a rewarding and enriching experience. Prolonged exposure to German people, culture and country enriches an American's knowledge and expands his vision.

There are, however, some negative aspects that also affect living here. The falling dollar and rising Deutschemark create frustration and desperation. The old veterans reminisce about "4 marks to a dollar." The current rate is barely above 1.50. Soldiers have learned to live in the "dollar-cup-of-coffee" economy. Service in Europe also illicits a strong sense of danger. Every international incident reminds soldiers of their primary role. It's evident that in a conventional war we would be extremely vulnerable. While that awareness seldom surfaces in conversation, it is real and it does have its impact. Then too, many Americans serving in Europe cannot speak German. Many are lonely and isolated. Deprived of their culture, their roots, their friends and their language, some become depressed and lose their zest for living.

For these and many other reasons, Americans in Germany have a need for occasional solitude and serious thinking—thinking about life, thinking about death, about purpose, about religion, about God. In short, an opportunity for periodic spiritual retreat is a must.

"Does happiness come from PX shelves—or from relating with other persons?" "Shall I prolong the 'cold war' in our stairwell—or be a peacemaker?" "Shall I continue to play with this relationship that may harm my marriage—or cease and desist immediately?" "Shall I spread the poison of gossip—or try to speak kindly of everyone?" "Shall I transmit the prejudices I received to my children—or look on all as brothers and sisters?"

Such questions are answered clearly by walking with God alone for a few days—and that is what "retreat" is all about. "Come by yourselves to an

out of the way place and rest a little" (Mark 6:30). Our Lord issues a similar invitation to every American in Germany.

In 1954, the United States Forces Retreat House was established at Berchtesgaden in the Bavarian Alps. Surrounded by majestic mountains, this Alpine town is one of the beauty spots of the entire earth. Far enough away from the bustling cities (Salzburg is $\frac{1}{2}$ hour, Munich 2 hours), Berchtesgaden is truly an Eden where one can walk with the Lord. God's handiwork is clearly visible; mountains, streams and fields all cry out "Come apart for a while and be alone with God."

For more than 25 years, thousands of servicemen and their families have come and prayed at this Retreat House. Particularly popular are the denominational retreats. Catholic, Jewish, Episcopal, Baptist, Pentecostal, LDS, Presbyterian, Seventh-Day Adventist, Lutheran, Evangelical, Charismatic and other church groups convene for mutual prayer and spiritual enrichment.

The "Ski-Retreat" is one event still popular among soldiers. It may well be that the ski-slope is more attractive to the soldier than the retreat, but if the spiritual aspects of a retreat are also achieved, then the soldier benefits spiritually as well as physically. If the ski slope is the persuasive force that prompts a soldier to stay and pray, then bless the ski slope!

The old custom of "admin' absence" has been discontinued; in its place commanders encourage retreats by granting three or four day passes or permissive TDY at no expense to the government. This has cut down on retreat attendance, but not drastically. Of more serious impact on retreats lately is inflation and the declining dollar. This, more than any other factor, has had a negative impact. Despite the obstacles, however, soldiers and their dependents still flock here in large numbers. During 1979, 7,331 Protestants, 1,482 Catholics and 165 Jewish people came. We hope they all returned to their duty stations and homes refreshed physically and spiritually.

This is a unique ministry in Europe. In sheer numbers, it is also virtually without parallel anywhere in or out of the military setting. The Retreat House just celebrated its silver anniversary and it seems that our Heavenly Father continues to improve on this beauty spot. Here, in the splendor of His creation, He touches the hearts of many and restores beauty to their lives. One thing has proved certain—a stronger faith in God changes tired attitudes toward life, toward environment and toward peers.

The Berlin Brigade

Ruth Baja Williams

Few servicemen beginning their tour of duty in West Berlin come with an awareness of recent history. Certainly, the serviceman is briefed on the many crises which West Berlin has faced and survived. But he was not yet born when the Russians blockaded the city in 1948; and he was a mere toddler when the Berlin Wall was constructed in 1961. He does not at first fully

understand the significance of his presence. What he does come to understand is that he and his dependents are 110 miles inside the German Democratic Republic; 110 miles inside Communist territory.

Upon his arrival in West Berlin, the soldier attends a two-week orientation program. This program, called the "School of Standards," is mandatory. The orientation program informs the soldier of the unique environment in which he now finds himself, that he has become part of a fully functioning American community of 15,000.

During this early orientation, one of the six chaplains of the Berlin Brigade provides information on the broad spectrum of worship services and religious education opportunities available to the soldier and his family in Berlin.

But such information-giving alone is far from the real uniqueness of ministry here. While worship services, counseling and other pastoral duties are in common formats, the milieu in which they're offered marks the difference of this ministry.

Though he may not at first fully understand their meaning, the soldier in Berlin hears such phrases as "political sensitivity" and "fish-bowl isolation." Americans in West Berlin are observed, watched and listened to. Few telephones are secure.

More is expected of the soldier in West Berlin than of his counterparts in many other assignments. Repeatedly he hears the word "unique" to describe his assignment. He is cautioned to assure his conduct does not in any way embarrass the US government. (No soldier with a record of judicial action is assigned to Berlin.) Should he be judged delinquent in any way, he knows he can be transferred out of the city in 24 hours. Gradually, he feels the pressure of being watched, of being constantly faced with high expectations.

Meanwhile, if the soldier is a family man, there are his wife and children. A few live in apartments within sight of the Wall and a watch tower. But not until her husband is called out on his first 30-day training exercise, is the dependent wife abruptly reminded of her geographical situation. US forces in West Berlin are the only troops for whom it is necessary to travel through Communist territory to reach their training areas in West Germany. This may be the first time a serviceman's wife comes to grips with the idea of checkpoints.

Thirty days is a long separation for any service wife. But the fact of isolation is never more truly felt than at this moment. He is more than one hundred miles away. She is here. The uniqueness of the Berlin assignment now becomes clear to her.

If her husband's first 30-day field training exercise comes too soon after a wife's arrival in the city, and if that wife has not yet understood that isolation need not necessarily threaten, then separation might be emotionally unsettling. But if she is inquiring and adventurous, she might discover that almost unlimited facilities are open to her in the American community and that chapel programs are flourishing. She might become involved.

There are those who cannot handle the political, geographical and

cultural isolation. There are those who bring their own isolation with them. Their placement in the Divided City compounds their problems. Bible study groups often help. A peer group of similarly isolated women can meet the needs of one who suddenly feels unbearably threatened by circumstance.

The need to touch base with spiritual roots grows with awareness of the environment. Chapels enjoy faithful and supportive congregations. The Protestant Women of the Chapel and the Ladies of the Sacred Heart Guild are active and tireless in offering information and inspirational programs to the community at large.

Women's clubs, sports clubs, Boy Scouts, Girl Scouts, painting classes, macrame, amateur theater, activities galore abound. With exuding energy, Americans work hard and with a new sense of purpose to maintain Americana at its best, for totalitarianism is breathing down their necks, and watching.

Army chaplains enjoy their tour of duty in Berlin. The four chapel facilities are large and excellently maintained. The Federal Republic of Germany, understanding the importance of keeping forces in the Divided City, fully funds the military chapel facilities and programs in West Berlin.

In addition to the regularly scheduled chapel programs, the chaplains conduct Marriage & Family Life seminars for soldiers of each battalion and special creative growth programs for single and married persons, which stress the need for development in the emotional and spiritual areas of our lives.

Once Americans, whether men or women, are freed from apprehension of their surroundings and feel more comfortable in their new situation, they may venture out of the community and into the city of West Berlin, a free city whose very freedom their presence insures. Chaplains share in the task of drawing young servicemen and their wives away from their apartments. The goal is to convince them that there is a world outside worth exploring, despite the strangeness of culture and despite the proximity of potentially hostile forces.

Americans are not the only occupying force in Berlin. From time to time, one is reminded that there are other allies. The annual Allied Festival of Carols serves best to depict the status as it is in Berlin today. Held at the Kaiser Wilhelm Memorial Church in downtown West Berlin, the Christmas carol service is conducted in English, French and German. English, French and German choirs, together with an American choir take their turn in singing the Christmas story in carols distinctive to their own countries.

Daily, Soviet staff cars can be seen in the American sector, driving about, "proving" accessibility between the Eastern and Western zones of the city. Similarly, American staff cars drive about in East Berlin. Berlin is the only city where the Soviets are still "technically" allies.

Once, during the Christmas season, a patrolling Soviet staff car stopped outside the American Community Chapel, attracted by the manger scene set out on the lawn. The American chaplains invited them into the chapel. The Soviets politely agreed only to look into the chapel, but not to enter.

The incident leaves one thoughtful. The political, historical morass

that has produced West Berlin as we know it today cannot be ignored. Yet there *can* be a meeting of mankind at the manger.

An assignment to West Berlin forces the American serviceman to understand what he is. It focuses his attention on the freedom he has always taken so easily for granted.

By his very presence in Berlin, the American serviceman makes a statement of fact. By his attitude and awareness, he makes a statement of faith.

Religious Education in USAREUR

Ruth Stotsenburg; Jerry Freyholtz; Agnes Taylor; Nancy Matthias; John Shultz

The following is a discussion by the Religious Education Advisors now stationed in USAREUR.

Nancy: Just what elements, in your estimation, make USAREUR unique as far as Religious Education is concerned?

Agnes: Well, one of the really unique features of USAREUR is that we have the Retreat Center in Berchtesgaden which can be used for USAREUR-wide retreats and religious programs. The military command and USAREUR chaplains have furnished us with a place where persons throughout the command can gather and share mutual problems and solutions.

John: For example, we can have a Command Chaplains' Training Conference where all USAREUR Chaplains can gather and share their mutual concerns. The Annual USAREUR-wide Catholic/Protestant Religious Education Conference gives our R.E. Coordinators and teachers an opportunity to receive training. The Catholic/Protestant Church Music Conference provides training for chapel musicians and choirs. The Chapel Activities Specialists' Workshop and Conference provides a platform for instruction in job skills and an atmosphere that fosters personal growth.

Ruth: Yes, and I detect a great sense of community at those various conferences. We are not only with our own congregations, but we also have a chance to share ideas and encourage persons from all over the command. It helps us appreciate the fact that we have a shared ministry.

Agnes: Even as R.E. Advisors over here we have a greater sense of team ministry. In the States the Directors of Religious Education get together yearly for only a few days. Here we meet often to coordinate the various Religious Education programs. There is a greater sense of collegiality and coordination. Our communities are much more interrelated.

John: How about local facilities? They say the Army's been here for thirty-four years—one year at a time. For whatever reasons, there hasn't been a development of permanent religious education facilities. Except in a few

places where chaplains have been able to acquire other facilities and adapt them to the use of religious education, we have no permanent Religious Education Centers.

Jerry: That is a unique and real problem. In most cases we have to use dependent public school facilities or education centers. Many times the teachers are not allowed to use the bulletin boards, chalk boards or anything else in the classrooms and so they have to carry all their materials in and back out again—a real “suitcase” approach to teaching. We also have the problem of using audio-visual equipment. Because 220 volt current is used in Germany we have to use transformers. Dragging in all the equipment, plus heavy transformers, discourages many teachers from using any audio-visuals in their programs, especially when they have to lug them to school facilities or education centers.

Nancy: Using other facilities also creates a sense of isolation. The classes are so spread out in the larger schools that the teachers are remote from each other. I know at the place where I taught last year I was completely isolated from all the other classes. After I taught the class, gathered my materials and secured the classroom, all the other teachers were gone and I had no sense of fellowship with them.

Ruth: The distances here between the education facilities and the chapels is rather unique also. Sometimes this destroys the children’s sense of church community. They go to their religious education classes, but not the chapel for worship services and I get the feeling that they may consider their religious instruction as just another class.

Ruth: Over here we also have a number of denominational groups who worship at a different time and the Religious School teachers who teach on Sunday morning do not attend the Sunday services. The teachers themselves feel no sense of community.

Jerry: I’m not sure that is consistently true. The community where I’m at has about seven different Protestant groups meeting at different times throughout the week but the Sunday School teachers who attend those groups also attend the General Protestant service.

Nancy: Ruth and Jerry mentioned denominational groups meeting at different times for worship. We have the Certified Lay Leadership program by which lay persons of the military community are certified by their denominations and the USAREUR Chaplain to lead worship services for their faith group. How unique is this?

Agnes: I’ve been involved in some of the training of certified lay leaders here and I think the whole concept is very unique. In the military setting in CONUS there are so many options—worship on post, off post, etc. Here the options are very limited.

Nancy: The wide range of Protestant faith groups we find in the States aren’t

found in Europe. This is another reason why USAREUR personnel cannot attend a local civilian church of their choice.

Ruth: One possible disadvantage of the meeting of denominational faith groups is that every community has only a limited talent pool and the lay persons, who tend to be strong teachers, also tend to be completely involved with their own denomination. We need to remind them that the different facets of the church must find ways in which we can minister to the needs of the total community.

Jerry: I think there is another uniqueness over here. That is, to a certain degree, we have a captive audience. I feel a greater need for a broader quality program because people cannot just go down town to a church as they do in the States. If the military chapel program doesn't meet their needs, they simply "drop out."

John: We also have a unique organizational structure. We have a community based organization—five, six or more chapels and chapel communities as a part of an area community. Each has their own Religious Education program.

Jerry: We don't have DRE slots at community levels yet, so we try to answer the needs with Coordinators—lay persons, who may or may not have had experience or training in Religious Education. We support local programs by giving them some training, especially on-the-job training so they can supply the day-by-day R.E. needs of their local chapels. This is a time-consuming task for us, but a very necessary one.

Ruth: Working with the Coordinators at each of their locations can be rewarding, but it does have its frustrations. In the States one is more personally involved in a local program. Here, I have to travel a full day to arrive at some location, spend a few days training, and then leave. I get excited about the possibilities, but then I leave even though there are many details with which I would like to help them. But I can't allow myself to become that involved.

Agnes: As a Major Command Religious Education Advisor, I really enjoy being an objective consultant. I can go to a community and negotiate with the community and the chaplains. I explain how I can help and the community can buy into the skills I have to meet their needs. They can, in a sense, "hire" me for temporary assistance.

Ruth: And it's exciting to work with the lay people and see them grow.

Jerry: One problem is that by the time we have trained a Coordinator, that person leaves to go back to the States. Constant training needs to occur.

Agnes: Well, hopefully, that provides a resource of trained persons for the world-wide Army Chapel program.

Nancy: And a number of them get interested and motivated enough to want to become DREs or go to school for further training. But I see another

problem with time over here. We must order materials 90 to 100 days in advance to get them from the States. Long range planning is also necessary for a strong, meaningful program, but it is even more essential for us here because there are virtually no bookstores or suppliers here with materials in English.

Ruth: Yes, and people stationed here have a tendency to think in terms of a limited tour of duty. It's difficult to have them think in terms of programming and ordering so far in advance.

Nancy: We need to instill a sense of working for the whole program and establishing procedures so others can immediately fit into the pattern as soon as they enter the program.

John: The military mission over here also affects the program in an unique way. So much time is spent in the field. Some chaplains spend weeks at a time in military training areas with the troops and the troops themselves are constantly away from the community. This makes an on-going program difficult.

Jerry: Even those left behind are affected. An RE teacher whose husband has been in the field for the last nine or ten weeks can be weighed down with the responsibilities of keeping the family together.

John: We also have many isolated sites over here—separated by great distances from any military community which can support their needs, physical or spiritual.

Ruth: Right, and the traditional type programs can not even begin to meet those needs.

Jerry: About the only thing that can work for these families is to go back to the old days of a strong family religious education program. We need to give families materials so they can establish their program in the home.

Ruth: And to compose a structure where families can come together and share.

Nancy: This applies also to the single soldiers stationed at these isolated sites. The situation over here doesn't lend itself to easy solutions, but basic intentional Christian communities must be established. They must experience the joy of giving the gifts of themselves to one another.

Perhaps another area unique to Europe is the organization of the Chapel Auxiliaries, *i.e.* Protestant Men and Women of the Chapel and Catholic Men and Women of the Chapel?

Agnes: Yes, they are different over here. They have complete organizations that go from command, to area, to local level. At command-sponsored Conferences of the Military Council of Catholic Women and Protestant Women of the Chapel in Berchtesgaden, there may be 500 to 600 persons present from Germany, Spain, the United Kingdom, Turkey, Greece, the

Netherlands, and Belgium. There is a greater sense of being part of a total program.

Ruth: They are good organizations to have and their ability to provide a command-wide sense of involvement is excellent. I think that we need to do some skill training with the local groups, however. We need to help them take the total objectives and adapt them to local situations so that the "spirit" of the organization is met, if not all the objectives.

Jerry: The youth program seems to have a different texture. Local programs can be fiercely independent and there is very little consolidation or willingness to listen to anything from a higher level in terms of program and training.

Ruth: We are beginning to see this change, however, and I have hopes that our plans for a coordinated training program in youth ministry will become an exciting part of USAREUR.

Nancy: I guess we all agree there are some very unique situations over here. We have a whole spectrum of circumstances that affect the thrust of Religious Education.

Agnes: That's where our ministry of service is at. It isn't to provide a structured set of answers, but to help the communities identify their needs and devise ways to meet them.

Auxiliary Ministry—Military Council of Catholic Women (MCCW)

Cecilia Balog

It is an exciting time in the history of the Catholic Church to be a layperson. We no longer view ordained ministry as the only means of full participation in the work of the Church. We have begun to return to the thinking and practices of the early Christian communities where the gifts of laymen and laywomen were used in spreading the Gospel.

The role the laywoman plays in the Church today is part of a continuing tradition of service throughout the centuries. And now, more than at any time in recent history, the Catholic laywoman sees herself as a true "evangelizer," as one who is called to use her special gifts to bring Christ's redeeming life to others.

For the past twenty-five years the MCCW has existed in Europe. It began at a time when the "Altar-Rosary Society" was the traditional parish women's group. Over the years it expanded its scope to keep pace with women's increasing role in the Church and in society. As the number of American military families in Europe increased after World War II, so did the chapel communities, and the women's parish organizations which served them. The women who belonged to these organizations eventually saw the need to coordinate their efforts and also to receive guidance in making their

parish groups more effective. They met jointly for the first time in Berchtesgaden, in 1955, for what was to become the annual Training Conference. Today, the MCCW-Europe is made up of over eighty affiliated chapel groups in eight countries.

When we speak of ministry and the layperson we often refer to his or her work in the parish. In military communities throughout Europe, it is often the MCCW chapel group and its members who are most responsible for sustaining and enriching the parish. They coordinate Bible study and prayer groups, sponsor parish welcome coffees and other social events, and plan special liturgical celebrations. They care for the altar linens in their chapels and sew baptismal robes for the newly baptized children of the parish. They make banners and other decorations to improve the worship environment for all the members of the parish. They are lectors and Special Ministers of the Eucharist, CCD teachers and coordinators, organists and choir directors.

MCCW has always encouraged its affiliated groups to sponsor activities with the women's organizations of the Protestant and Jewish communities. And if there is a feeling of cooperation and understanding among the various religious congregations, it is usually because the women's organizations have worked together to promote it.

Almost every MCCW group co-sponsors the "World Day of Prayer" service with the Protestant Women of the Chapel in March. Throughout the year, many chapel groups sponsor additional shared activities. It is not uncommon for a Protestant or Jewish chaplain to be the guest speaker at a monthly MCCW meeting. And for the past several years, a Protestant chaplain has been a seminal leader at the MCCW Training Conference.

MCCW means Christian service to others in the community as well. This may involve activities for single soldiers, Thanksgiving and Christmas baskets for needy families, hospital visitations, and visits to old-age homes and orphanages. Many MCCW members are also active in Girl Scouts and Boy Scouts, especially in the religious awards programs of these groups. They are aware of their importance as Christian witnesses and they fill that role willingly and effectively.

On every level, MCCW is under the direction of a priest/moderator. This spiritual advisor is especially essential on the chapel group level, because no group can work effectively without his encouragement and support. When there is full cooperation between the moderator and the MCCW group, everyone benefits, the priest, MCCW, and the parish. When the priest recognizes and acknowledges the full potential of the laywomen in his parish, they respond to any task he might have for them. This is an ideal situation that should exist in every parish community. It is unfortunate when it does not, because it often frustrates those who would otherwise be the working force in their parishes.

Because of the constant rotation of military families, the membership of MCCW never remains stable. Keeping an organization going when one or more of its active members leaves is a serious problem. The Area council is especially important in dealing with this problem. The mutual support and

sharing of ideas among chapel groups and members is often all that is needed to revitalize a floundering organization.

As a diocesan affiliate of the National Council of Catholic Women, MCCW-Europe operates under the guidelines established by the parent organization. Through its five standing commissions, Organizational Services, Church Communities, Community Affairs, International Affairs, and Family Affairs, the Council suggests and develops programs which can be implemented on the chapel group, area and council level.

Let me cite an example of one of our commission programs. Each year, MCCW-Europe supports the missionary work of one particular religious order which has released priests to serve in the military chaplaincy. The mission chosen by this religious order becomes the MCCW Primary Charity and is one of the programs of the International Affairs Commission. Each chapel group is encouraged to raise money throughout the year to support this charity. Last year over \$7,000 was donated to the Passionist Order to help support its mission in the Philippines. Through projects of this kind, the women of MCCW can reach out to those in need in the international community.

Because MCCW-Europe covers such a large geographical area, the general membership can only come together once a year. A great deal of time and effort is put into the planning of the Training Conference in Berchtesgaden. For many women it is a time of real spiritual renewal. They return to their chapel communities with a greater enthusiasm and conviction that they are doing Christ's work.

What does the future hold for laywomen and lay organizations such as MCCW-Europe? Like any organization whose members are involved in volunteer work, MCCW is affected by the growing number of women working outside the home. There is no longer an abundance of women with the time to undertake a wide variety of volunteer projects. Unless the service projects are reduced, one finds a small number of women doing a great deal of work. This can lead to resentment among the "faithful workers," sometimes to the point of their dropping out of the organization. The group must re-evaluate its priorities and take on projects that will not overburden the members. Working women will continue to take an active part in the group if they derive some positive benefits from it. In addition, they must be made to feel that their help in the parish is still needed and their participation in the organization is essential.

As long as parish communities exist, laywomen will take an active part in them. As long as there are people in need, laywomen will sense an obligation to respond. And as long as Catholic women seek to join with others to enrich their spiritual lives while reaching out to others, organizations like MCCW-Europe will continue to thrive.

Protestant Women of the Chapel

Gretchen Brown

Protestant Women of the Chapel (PWOC), is an organization of Christian women working together for Christ, especially in the European Theater.

Shortly after dependents of the Armed Forces began arriving overseas in large numbers, women's groups appeared in the chapels of many American installations. They were formed to assist chaplains in carrying out their religious programs and to foster Christian fellowship and spiritual growth among the members. These organizations were only on a local level at that time and had no affiliation with other chapels or women's groups.

In September 1955, the USAREUR Chaplain urged the organization of a PWOC chapter in every chapel where dependents attended. To facilitate organization, he set up a conference at the Retreat House in Berchtesgaden. Approximately 250 women from all over Europe attended. The women established a USAREUR Council and prepared plans for Area Councils to follow the lines of Army Area Commands.

In May 1956, the first Training Conference sponsored by the USAREUR Council was held in Berchtesgaden. There were workshops and speakers to train the delegates to function more effectively and to offer them spiritual enrichment and Christian fellowship. The results were so successful that conferences have been held ever since that time. The 25th Anniversary of the May Training Conference (MTC) will be held in May of 1980.

The year 1957 could easily be called the year of organization on the local level. New chapters appeared and those which had been operating on a casual basis adopted constitutions and received charters. Also that year, the motto, "We are Workers Together for Christ," which had been the theme of the first conference, became the official motto of the organization.

The year for forming groups on the Council level was 1958. Area Councils began to have well-defined duties and responsibilities for the chapters in their geographical locations. Germany was further sub-divided into Districts when it was found that Areas covered too much territory to be of practical, personal assistance to the local chapters. In this way, no chapter is too small or too remote to have an active voice in PWOC.

In 1960, all PWOC chapters of the United States Forces, Europe, were united into one organization. The USAREUR Council became the European Council. The Worship and Study Institute was initiated to provide a week of inspiration and learning to all PWOC members. Because of the tremendous reception of this Institute, in 1978, it was determined by the European Council that the 1979 Worship and Study Institute would be expanded to two consecutive, identical five-day programs, to provide opportunity for more persons to participate. More and more women every year look forward to this week to renew friendships, to have a change in pace after the busy holiday season, but most of all to renew or grow in their spiritual development. The fellowship of Christian women for the cause of serving Christ has been the saving element

for many women who cannot, or who have had much difficulty in coping with living overseas. It is also the responsibility of each member to uphold the aims of PWOC, which are: to LEAD women to accept Christ as personal Savior and Lord; to TEACH women the history, beliefs, and program of the church, all built on a solid foundation of worship and Bible study; to DEVELOP in women the skills of prayer, evangelism, stewardship, and social service, against a background of personal spiritual development; and to INVOLVE women in the work of the chapel, in keeping with their abilities and interests.

The ministry of PWOC includes reaching out to self, each other, and to those who have not yet learned to "Walk With The Lord." Some of the service projects include donations and visits to local orphanages and homes for the elderly. Different groups have donated to missionary organizations located in Germany and other in-theater countries. Clothing and books have been given to the needy in Burma, Spain, Turkey, and Greece. Special offerings have been taken to send Bibles behind the Iron Curtain, or to help Child Evangelism.

Protestant Women of the Chapel is a very vital part of the chapel program. The first aim is "To Lead Women to Jesus Christ." In accordance with that aim, the European Council of the PWOC is working constantly in the continuing effort to include all English-speaking Christian women in Europe. It is our hope, that by such dedicated lay ministry, more and more will become members of the Body of Christ.

Chaplain Woehr, a Presbyterian clergyman, is presently assigned to the Religious Resource Center as the Chief of Professional and Parish Development. He is nationally certified as an acting supervisor with the Association for Clinical Pastoral Education and is a Fellow in the College of Chaplains. He is a graduate of Princeton Theological Seminary and holds a Doctor of Ministry degree from San Francisco Theological Seminary, San Anselmo, California.

Chaplain Dunn, a Roman Catholic priest, is presently assigned at the Religious Retreat House in Berchtesgaden. He is a former member of the U.S. Army Chaplain Board where he worked in the areas of Religious Education and theological up-date.

Ruth Baja Williams graduated from the University of Southern California in 1961 with a B.A. degree in Journalism & Public Relations. She has lived with her husband in West Berlin since 1962, and has actively supported the Chapel programs throughout the years. After her children reached school age, Ruth revived her interest in writing, completing a book on her life in Berlin. A collection of poems is "in the typewriter."

Ms. Ruth Stotsenburg, formerly Director of Religious Education at Carlisle Barracks, Carlisle, PA and Mr. Jerry Freyholtz, formerly Director of Religious Education at Ft. Ord, California, are now Religious Education Advisors for the 21st Support Command. Ms. Agnes Taylor, formerly Director of Religious Education at Ft. Bliss, Texas, is now Religious Education Advisor for V Corps. Mr. John Shultz, formerly Director of Religious Education at Ft. Meade, MD and Ms. Nancy Matthias are now Religious Education Advisors at the Religious Resource Center.

Cecilia Balog is the President of the Military Council of Catholic Women-Europe. She and her husband, Major Robert Balog, and their two children are stationed in Aschaffenburg, Germany.

Gretchen Brown has been an active PWOC member during the past five years that she has lived in Germany. She is the past President of the PWOC European Council and has also served as Secretary and as 1st Vice-President of the European Council. As the 1st Vice-President she was Chairperson for the annual PWOC Training Conference. She attended Bolling Green University in Ohio. Gretchen, her husband, who is retired after serving in the Air Force for twenty years, and their three daughters, reside in Zweibrucken, Germany.

Book Reviews

Baker's Dictionary of Christian Ethics

Carl F.H. Henry, Editor

Baker Book House, Grand Rapids, MI; 1978

The editor of this 726-page, soft cover volume proceeds on the assumption that American Christians live in a world wherein "ethics [is] an arena of private preferences"; furthermore, "the flexious modern outlook offers no solid basis whatever for ethical norms [and this] inevitably leads to nihilism, to the loss of the worth and meaning of human existence." He is convinced that the only "promising way into a hopeful future" continues to be "the Biblical call to hear the Word and Command of the Lord" He believes that ours is a philosophically exhausted age suffering deeply from "constant technocratic encroachment on distinctively human values," which drives many to again search for "the heritage of revealed ethics" and ask "what 'creation' and 'sin' and 'grace' imply for [humanity's] present predicament."

Many reading this agree with such an assessment. For those who do agree, this is a most welcome "handbook on ethics" in the ongoing attempt to cope with the moral chaos of the times in their personal lives, preaching, counseling, and teaching. The editorial position here is that of providing "a succinct statement of essentials" and "to be authentically evangelical" without imposing "a partisan view that obscures all differences between [various] traditions."

The dictionary opens with a paragraph on "Abandonment" by Addison H. Leitch, Professor of Theology, Gordon-Conwell Theological Seminary; it closes with: "Zwingli. See *Reformed Ethics*." In between a reader runs the whole gamut of persons, organizations, ideas, concepts, words, and disciplines that comprise Christian ethics. For example, Martin H. Scharlemann, Graduate Professor of Exegetical Theology, Concordia Seminary, contributes an essay on "Abortion" and a long paragraph on "Acts of God." Stuart B. Babbage, Master of New College, University of South Wales, Australia, is author of "Adoption" and some eight other entries. William A. Mueller, Professor Emeritus, New Orleans Baptist Theological Seminary and Visiting Lecturer, Pan American University, Edinburgh, Texas, writes the entry re "Rauschenbusch, Walter" and another on "Religious Freedom." The subjects of "Pornography," "Obscenity," and "Smut" are covered by Glenn D. Everett, Washington, D.C., newspaper correspondent and author, and Research Chairman for the erstwhile Churchmen's Commission on Decent Publications (1957-1965).

Other indications of the quality of work included in this volume are reflected by names such as Jacques Ellul, Professor of Law and Government, University of Bordeaux, France; Leonhard Goppelt, Professor of New Testament, Protestant Faculty of Theology, University of Munich, Germany; Charles Habib Malik, Distinguished Professor of Philosophy, American University of Beirut, Lebanon; Wayne E. Oates, Professor of Psychology of Religion and Pastoral Care, Southern Baptist Theological Seminary; Helmut Thielicke, Ordinary Professor of Systematic Theology, Hamburg University, Germany; D. Elton Trueblood, Professor at Large, Earlham College, Richmond, Indiana. Great historical names appear, of course, from Augustine to Karl Barth, from Bonhoeffer to Dante, from Freud to Jesus, from Kierkegaard to Tillich, all listed alphabetically for easy access to what they have to say on a host of subjects. Thus most of the famous in history who have any connection with Christian ethical matters, philosophers, divines, writers, theologians, and the like, have their say in this volume.

Subject entries offer a wide variety of ideas and concepts in the same accessible and

concise format. Thus a reader can quickly find "Adiaphora" or "Arminius and Armenian Ethics," "Corporate Responsibility" and "Cybernetics." Wherever necessary, related matters are cross referenced within the text of the entries, and in many instances there are selected bibliographies appended to the entries.

Obviously every effort has been made to make this a genuine compendium of evangelical Christian ethics in dictionary form. For chaplains the volume has particular appeal as a useful guide and quick reference source in easily transportable shape and size (6" across, 9" high, 1 3/4" thick). The book is a soft cover edition of a 1973 hard cover publication.

Carl F.H. Henry is a former editor of "Christianity Today." He has also served as professor-at-large at Eastern Baptist Theological Seminary and is a renowned lecturer and author of numerous books, including *Christian Personal Ethics* and *Aspects of Christian Social Ethics*.

—William E. Paul, Jr.

Theology in a New Key

Robert McAfee Brown

The Westminster Press, Philadelphia, PA; 1978

It is obvious that liberation theologies are mostly a Third World development, especially in Latin American countries. Now there are projections concerning church growth around the world that indicate—given the persistence of present trends—some sixty percent of the total number of Christians will be located in Third World countries by A.D. 2000. It follows that liberation theologies, assured of a continuing and important place in the church for the foreseeable future (by Pope John Paul II's Mexican visit and other developments) will need to be taken quite seriously by all Christians. There is a need to listen carefully to what they say about other theologies and Christian sensitivity to the plight of the poor and oppressed peoples everywhere.

An excellent place to start the process of familiarization is with this book, which offers a very readable summary and critique of the principal themes. The author, confronted with a necessity to choose which of the many "stories of oppressed people" he would "listen to" in his book, picked the "voices coming from Latin America." He shares with readers the reasons for that choice and then proceeds with his summary and critique.

In his "Foreword," his position is stated with great clarity: "My concern is to take seriously, as a North American theologian, the kind of theology now being done elsewhere, particularly in South America, that is called 'liberation theology'. . . I feel that it is an act of North American (and bourgeois) condescension to dismiss liberation theology as no more than the latest fad, and that it is an act of arrogance to assume that it has nothing to teach us. At the same time, I am sensitive to the fears of the Third World Christians that we North Americans will co-opt their message, reduce it to something we can handle (and manipulate), and thus destroy its potency for radical change—theological, political, economic. I do not think that there are any issues on the theological or human scene more important than the ones liberation theologians are raising, so in this book I am trying to explore how we can respond, without condescension, arrogance, or co-optation. . . [T]hat is the intention."

Dr. Brown first documents "a gradual, often reluctant, recognition [by the church and its theologies] that the plight of the poor and dispossessed deserves more central attention than it has received in the past, and that to take such emphasis seriously means to call into question the structure of contemporary society, which needs more than a little reforming. If we do not hear clarion calls for revolution, at least we detect increasing discomfort with the way things are." This, of course, means that "Christians . . . must go somewhere new, and that a mere repetition of the past will not suffice." He then turns to the case made by Latin American "exponents of theology in a new key" in terms of the principal themes and including their use of Scripture, followed by some of the criticisms aimed at the new theology. The last two chapters of the book concern the matter of response to the main themes, i.e., how "we can appropriate, for our situation, the insights of this new theology . . . to create a new version of North American

theology" and enlist "a creative minority" of the church in the effort to help lower resistance by present ecclesiastical structures to liberation theology concerns.

On the premise that "it is not farfetched to use musical images to deal with theological themes," the author does so throughout the book; hence the title, and chapter headings that read "Established Harmonies: A Diminished Seventh in Need of Resolution," and "The Melodic Stridency of Scripture: Marx, Luke, and John." This device supports and helps organize the argument. There are copious chapter "Notes" that include bibliographical suggestions, an "Annotated Bibliography" of great value, and "Indexes" of names and of Scripture passages.

The material in this book was first presented in academic lectures at Princeton Theological Seminary, Princeton, New Jersey; Grinnell College, Grinnell, Iowa; United Theological Seminary, Dayton, Ohio; Union Theological Seminary, New York, New York; and at various ministerial and lay conferences. It has therefore experienced a good bit of challenge, rebuff, and encouragement from a broad spectrum of theologically oriented persons. It is a critically important book for chaplains to read, ponder, and retain in their libraries, given the growing importance of liberation theologies at home and around the world.

Robert McAfee Brown has taught at Union Theological Seminary, New York City; Macalester College, St. Paul, Minnesota; Stanford University, Stanford, California; he recently became Professor of Theology and Ethics, Pacific School of Religion, Berkeley, California. His most recent books include *Religion and Violence* and *Is Faith Obsolete?*

—William E. Paul, Jr.

Christian Worship in Transition

James F. White

Abingdon, Nashville, TN; 1976

All who read this are aware of the steady succession of changes in Christian worship that followed Vatican Council II, which ended in 1965. The Protestant changes were mainly effected by experimentation; there were accomplishments and mistakes, many of which live on. The process continues, albeit less enthusiastically and on a much smaller scale. It would be difficult to record and evaluate the less well defined situation today regarding what is current in worship. At the same time there remains a residue of confusion, anxiety, resentment, and perplexity among clergy and laity alike regarding the whole matter of worship changes.

With all of that in mind, Dr. White eschews "a systematic survey" of such changes and writes instead about "areas that seem to [him] to be those of greatest concern—our appropriation of history, worship and culture, and the meaning of the sacraments, to name a few. [He hopes he has] chosen the areas of most widespread anxiety and that what [he has] to say on these topics will be of help to the perplexed."

The effort begins with a "chapter . . . designed to help one think through just what is at stake in five basic types of Christian worship: the non-eucharistic Sunday morning service, the Lord's Supper, Christian initiation, weddings, and funerals." The hope is expressed of challenging, "in the process, some fixed assumptions by questioning some things we take for granted." He uses "history and theology as basic tools in discerning the essentials in each type of service." The conclusion is that there are surprisingly few restraints on the various types and "extraordinary latitude as long as we are sure [about] what is essential."

Sacraments are given interesting and helpful consideration, first in general and then individually. A theological contrast is noted at some length between "the Enlightenment approach to the sacraments," i.e., "straightforward exercises in remembering the Lord God and stimulating us to obey his moral laws," and the traditional approach that emphasizes "what God does through the sacraments for us and our salvation." The author's preference is for the traditional approach; he also makes a distinction "between sacraments in which relationships of love are established and those by which such relationships are maintained." In his opinion, the Protestant "canon of sacraments, in theory at least, still ought to be open." The individual sacraments examined briefly turn out to be "eight sign-acts through which the Christian commu-

nity can see God's love visible within its life. In each of these, but in different ways, God acts to establish or to maintain relationships of love within the church."

There is also "an overview of Protestant worship with the hope of providing a useful instrument for selfunderstanding." Dr. White seeks "a better basis for defining a worship tradition" by defining "the ethos of each Protestant tradition," that is, "certain dominant characteristics [recognizable] as distinctive earmarks of such a tradition." He asserts that "the liturgical pluralism of Protestantism now seems to be something for which we ought to give thanks and rejoice."

There follows a discussion of "the effects of American culture on how we have been accustomed to think about worship"; the "chief examples of the relation of worship and cultural changes" are taken from what is termed "central Protestantism," namely Methodist, Reformed, and Free Church traditions. After surveying the period 1875-1975, the author finds "four distinct eras in Protestant worship," and concludes that there is "a constancy in Christian worship which is not culturally contingent, and yet a dependency upon culture in order to minister to people." The way to handle this ongoing tension is to study our history and to have "a working definition of what we understand Christian worship to be"; "a formal definition" and "a material definition"—composed of four "basic and permanent structures of Christian worship"—are presented.

After an "admittedly subjective collection of capsule liturgical biographies" of individuals who have made contributions to liturgical development, there is a survey of the "liturgical establishment that makes the basic liturgical decisions for most American Christians," consisting of some "nine denominational and ecumenical agencies." The author records a plea for "more personal contributions from a wider segment of the church"; he also acknowledges that "the liturgical establishment has served the churches very well in a most difficult time."

The post-experimentation stage of worship transition is confronted by the author as he sorts out some permanent results, which he sees as more inclusiveness in worship, the need for imaginativeness, "an approach to worship as a more fully *humanizing* experience involving our whole being," greater ecumenicity, and an increased "sense of *social responsibility*." These, he feels, are "lessons distilled out of the turmoil of the period, which will shape whatever comes next as God's people continue to rejoice in their Creator."

The final chapter of the book acknowledges the "revolution in church architecture" brought about by the worship changes, that is, the necessity "to build for . . . change itself as a permanent reality," to build on the basis of making change "feasible." This involves another historical survey and analysis of "five basic differences between the churches we were building in the 1960s from those we are building today." The author cites "economic circumstances," building methods, "the move away from high profile buildings," interiors, and "movable seating." He sums it up thus: "Our church architecture has become open to change This great openness to new possibilities is the major accomplishment of church architecture in our times."

This is a coherent collection of essays packed with useful and interesting information. It is an easy way to review a turbulent liturgical period with an expert in the field. Military chaplains should find it most helpful in dealing with many of the worship problems that confront them in their varied assignments. It is a book for careful reading and sober consideration.

James F. White is professor of Christian worship at Perkins School of Theology, Southern Methodist University, Dallas, Texas. He is considered a perceptive and well-grounded authority in his field; he is also deeply involved in environmental politics. He has written several other books, including *New Forms of Worship* and, most recently, *Introduction to Christian Worship*.

—William E. Paul, Jr.

Ellis Rivkin

Abingdon, Nashville, TN; 1978

Most of us enjoy a well written detective story. We savor the intricacies of plot and action, the relationships among the principal characters, the inexorable pursuit of the facts by the persevering sleuth. And finally there comes the denouement, which brings together all of the various pieces of the puzzle to reveal the whys and wherefores—and the who—of the crime.

Without pressing the parallels too far or too rigorously, Dr. Rivkin presents here a well written detective story. There is no crime to ferret out: there are only a few intricacies of plot and action, so to speak. The relationships between the principal characters are quite general and diffused. But the persevering sleuth does inexorably pursue the facts, and he does bring about a denouement that contains some surprises.

The author begins by reviewing the long active interest involved in his search for the "real" Pharisees—his book, he notes, was "thirty-nine years aborning," having begun during undergraduate days with a term paper. "I had already sensed that the Pharisees had carried through one of the most stunning revolutions in the history of mankind—a revolution they never acknowledged and of which they left no record other than their transmutation of Judaism. I was struck by this revolutionary quality when, in the course of my researches, I was drawn to Professor Solomon Zeitlin's seminal articles as holding the keys for unlocking an objective definition of the Pharisees and an adequate conceptualization of how, when, and why the Pharisees had emerged."

Over a number of years other priorities interposed themselves, but the author never completely lost interest in the Pharisees. He eventually met Dr. Zeitlin and heard his thinking at some length; there followed a growing awareness of significant differences of opinion between himself and the learned scholar of the intertestamental period. Later, as a teacher of Jewish history at the Hebrew Union College of Cincinnati, Ohio, Dr. Rivkin decided to write this book.

His purpose is to use "the tools of modern critical scholarship . . . to reveal that the primordial power of Pharisaism lay in its proclamation that God so loved the individual that he revealed to Israel a twofold Law which, if internalized and obeyed, would lead to eternal life for the soul and resurrection for the body. It was this triadic teaching that so stirred the Jews that they abandoned the literal, written Pentateuch for a Law that had never been written down. It was this triadic teaching that stirred Paul to substitute Christ for the twofold Law. It was this triadic teaching that almost two thousand years later gave my family the strength to follow the twofold Law, whatever the sacrifice and however demanding the discipline. It was this triadic teaching on which I was nurtured and upon which I still look back with such reverent awe." The author then expresses the hope that, along with the scholarly tools, "[his] subjective experience makes an objective definition and portrait of the Pharisees possible."

The persevering sleuth's inexorable pursuit of the facts is recorded in three parts and some eight chapters of excellent prose. With meticulous care he first sifts through the evidence available from the writings of "Josephus, the New Testament, and the Tannaitic Literature [as] the only sources that can be legitimately drawn upon for the construction of an objective definition of the Pharisees." From this he concludes that "in all the sources [they] are a scholar class championing the twofold Law and enjoying great power and prestige." With that as a foundation he moves on to "the hazardous task of historical reconstruction," and then to "The Hidden Revolution" itself. The result of this searching is a determination that "this scholar class restructured the system of authority Ben Sira so lovingly described" in the book of Ecclesiasticus, and did so in "a revolution which heretofore has remained hidden."

That revolution occurred during the Hasmonean Revolt, when "the collapse of priestly leadership" provided the opportunity for "a new class of leaders," i.e., the Pharisees, to occupy Moses' seat. They proclaimed a twofold Law—"the immutable Written Law and the flexible Unwritten Law"—over which they claimed authority from God and added that God "promised eternal life for the soul and the resurrection of the body of each individual who had proved his

loyalty to this *internalized* twofold Law.' " This was a genuine revolution. "The Scribes-Pharisees had seated themselves on the cathedra of Moses, and in doing so, they spun off a mutation so powerful that to this day this revolutionary form of Judaism, and not the unmediated Judaism of the Pentateuch is regarded by all Jews as 'traditional' Judaism." The author further avers that the achievement of the Pharisees—"internalization of the divine will as the ultimate, the most certain, and the only enduring reality"—also "served as the bedrock of emergent Christianity [and] seeded still a third spiritual revolution," Muhammadanism.

All of this detective work is painstakingly documented from the sources. The extensive "Notes" are most informative and helpful, as are the "Bibliographical Note" and the "Index."

This book deserves serious study by every chaplain, whether or not the "denouement" is fully accepted. The thoroughness of the search for the facts and the balanced assessment of them make it very difficult to effectively deny the plausibility of the argument. Acceptance of the argument requires some significant changes in Christian—and probably some Jewish—thinking regarding the role of the Pharisees in history and therefore in the New Testament. As preachers and teachers, chaplains have a definite responsibility to be confronted by the argument and to accept or reject it, then preach and teach accordingly.

Dr. Ellis Rivkin is Adolph S. Ochs Professor of Jewish History at Hebrew Union College—Jewish Institute of Religion, Cincinnati, Ohio. He received the Ph.D. from Johns Hopkins University, Baltimore, Maryland, and an honorary Doctor of Hebrew Letters from Baltimore Hebrew College. He has written several books, including *The Shaping of Jewish History: A Radical New Interpretation*. He has lectured throughout the United States, Europe, Central and South America, and Israel.

—William E. Paul, Jr.

From Text to Sermon

Ernest Best

John Knox Press, Atlanta, GA; 1978

Be advised at the outset that the title of this book may be misleading. The subtitle is much more to the point: "Responsible use of the New Testament in Preaching." The author states in his "Introduction" that the work is not about "the theology of preaching or its place in the structure of worship," nor about "the preacher . . . or his authority to proclaim"; it has little to do with sermon presentation, construction, or language; there are no sermon outlines. Instead, the "purpose is to see how we get from Scripture to God's message today, how the Word which was once embodied in the words of Scripture may be embodied in the words of the preacher, how the Jesus who spoke to the readers of Paul and John through their words may speak to us now."

This mainly hermeneutical purpose is accomplished in just four chapters and some one hundred thirteen pages. The author begins with Scripture itself and establishes his position that it consists "of a number of precipitations or crystallizations of Christ; precipitations into different cultures in different situations by people who had different world-views." He moves on into the present, emphasizing the differences between the New Testament cultures, situations, and world-views and those of our own day, with the attendant differences in how Scripture "has to be understood, interpreted, preached." The third chapter, "Scripture in Our World," is a trenchant examination of "some of the devices or mechanisms which are used to 'decode' Scripture. . . ." Here he addresses what he calls the "direct transference" method, together with "allegorization," "spiritualization," and a half dozen more. Each of the methods receives valuable critical attention and is carefully and honestly evaluated regarding its validity as a preaching method for our times.

The final chapter presents the author's conclusions from his study. Here he asserts that "the ultimate translation that we make whether as preachers or as those who meditate on Scripture for ourselves, is not from one set of words in Scripture into another set of words in a sermon or discussion group, but from one life into another life. Scripture is the crystallization of Christ within certain situations and cultures. Our sermons or our understandings are new

crystallizations. But the real crystallization is the crystallization which takes place in our life or in the lives of those to whom we communicate our understanding. . . . The movement is then from Christ through the crystallizations which are Scripture and the history of the church into the crystallization of the sermon and out again to be the life of the Church, which is the life of the risen Lord, and the only crystallization that really counts."

This volume comes from a series of lectures variously delivered in 1975 and 1976 at Saint Andrews Summer School of Theology, the American Institute of Theology at Saint Andrews, a refresher course for the Baptist Union of Scotland, the Presbyterian College at Belfast, and to the author's own students. It is a very solid, very helpful little book that Christian chaplains ought not to miss. Dr. Best's style is lucid, his prose flowing and pleasurable. He shares his insights, expertise, and personal convictions very well, in a thoroughly straightforward and satisfying manner.

Dr. Ernest Best is Professor of Divinity and Biblical Criticism at the University of Glasgow in Scotland, successor there to the late William Barclay. He has been a pastor, a lecturer on the New Testament, and Professor of Biblical Theology. He has a lengthy list of books to his credit, including *One Body in Christ*, *The Temptation and the Passion*, *The Letter of Paul to the Romans*, *I Peter: Commentary*, and *I and II Thessalonians*.

—William E. Paul, Jr.

Pastoral Care In The Black Church

Edward P. Wimberly

Abingdon, Nashville, TN; 1979

A growing body of literature that began mainly in the middle 1950s is slowly producing a recognizable picture of the black experience in the United States. One of the clearly discernible parts of the whole presented in these writings is the profound and salutary effect of the black church on the lives of its people. Black preaching, pastoral leadership and pastoral care are given very high marks by all concerned. This paperback of 127 pages is a recent and significant contribution to the expanding portrait.

The author states in his "Preface" that an emphasis on the importance of pastoral care in the black community is needed and that there ought to be more written about it. "This book is an attempt to explore the black church experience in America from the pastoral care perspective. It is hoped that [it] will help fill the literary void that exists as a result of the neglect of that perspective." Motivation came from graduate study at Boston University School of Theology, where he became aware in practical work of differences between the seminary's teaching and the pastoral practices he observed. His curiosity was aroused and he "sought to examine in greater detail the phenomenon of black pastoral care. This book is the result." In it he wishes "to make more explicit [for black readers] the way in which pastoral care has been practiced in the black church" and "to present [to white readers] the valuable contribution that the black church has made to pastoral care."

The theme of the book is that pastoral care is an integral part of the black church tradition, different only in emphasis from that of modern white Protestant practice. "The categories of traditional pastoral care—guiding, sustaining, healing, and reconciliation—[are] used to develop the theme" Sustaining and guiding, however, it is argued, "have been the major functions of black pastoral care; and historical, social, and economic factors are drawn upon to support the thesis." In order to develop this theme the book is divided into two parts. "The first part examines and illustrates the historical and social context of black pastoral care. The second part attempts to develop a model of pastoral care for the black church reflecting many of the traditional functions and roles of black pastoral care and the discoveries of modern behavioral science."

From his historical examination of "the nature of pastoral care in the black church," Dr. Wimberly concludes that "sustaining has been the function of the total church in black pastoral care. In this context the pastor and the congregation have worked together to sustain persons in crisis. Not only have the congregation and the pastor represented significant resources for pastoral

care, but other cultural religious resources have been drawn upon for the care of persons. Among these resources have been the religious world view, ritual practices, and the symbolic significance of the black pastor." There follow case studies depicting pastoral care in terms of "a parenting role," "Preaching as Guiding," "The Symbolic Guiding Function," and "The Inductive Guiding Function." The author finds that, generally speaking, ". . . black pastors have committed themselves to an approach not because they have heard that it is scientifically valid but because it has worked."

Part II aims at developing "a model of pastoral care that reflects the changing conditions in the black community and the black church." Among other things, says the author, "The central role of the pastor and support systems in the black church and community has been declining"; therefore, he seeks a model for ministry "to persons and families in crisis" that reflects "the social realities of the black community today and the contributions of the behavioral sciences." This involves guiding and sustaining as still "the dominant modes of pastoral care"; however, it also involves "the church's ministry of worship, care, nurturing, and witnessing. . . . The pastor's role as sustainer and guide for persons in crisis [is] the major focus." In short, the traditions "regarding the function of pastoral care in black churches . . . serve as a foundation for building a model" for such care today.

The author outlines the theological basis for this proposed model and selects "two behavioral science models [that] appear to be particularly relevant to black pastoral care," namely, "systems theory and crisis theory." There is an extended discussion of "four functional areas of ministry in which pastoral care will take place," i.e., "[w]orship, nurture, care, and witness. . . ." Using diagrams and accurate examples, a model is fully outlined "that involves the whole church," with ". . . pastoral care and behavioral sciences . . . correlated. . . ." Two chapters follow, which examine and "illustrate the relevance of boundary theory in family therapy for the black pastor." A "Conclusion" summarizes the book and presents some contrasts between "black pastoral care and modern pastoral care as it exists in white churches." The book ends with a few chapter "Notes," which include bibliographical references.

This is an important and useful book for white military chaplains in their continuing efforts to more fully understand and minister to black parishioners. There is considerable insight offered in these pages regarding the black traditions and attitudes in pastoral care. For black chaplains, this is a first book on the subject of the title, a source of information and help in a time of transition regarding their overall past and present position and function in the black church. The author writes with skill, authority, and deep concern for his subject.

Edward P. Wimberly is Andrew Mellon Professor of Psychology of Religion and Pastoral Care at the Interdenominational Theological Center in Atlanta, Georgia. A former pastor and pastoral consultant, he is an affiliate staff member of the Georgia Association for Pastoral care. Dr. Wimberly is also a clinical member of both the American Association of Pastoral Counselors and the American Association of Marriage and Family Counselors.

—William E. Paul, Jr.

Less than Words Can Say

Richard Mitchell

Little, Brown and Company, Boston; 1979

At the time I was reading this entertaining yet alarming little volume, I also ran across some shocking information about educational language levels for military personnel: EMs at 5th grade, NCOs at the 8th, and officers at 12th.

Had I the authority to do so, I would require all chaplains to cease most activity *until after* working through this little incendiary device. I said "work through," not merely "read." This book is *more* than words can say. It is an ecstatic experience. It is humbling, humiliating and exhilarating. You might come away hating Mitchell, you might love him, but you will not remain neutral.

Who ever heard of a state college English professor making a frontal assault upon

colleagues and deans, his fellow teachers nation wide, and the tax-paid bureaucrats of HEW and now DOED? How did he become a guest on television shows such as *Today*, *Johnny Carson*, and Tom Snyder's *Tomorrow* and be written up in *Time* (January 29, 1979. Page 33)? It sounds singularly amazing. This is the kind of attention one expects to be given to a highly paid superjock, not an English teacher!

At the bottom of it all is Mitchell's belief that a person *is* what and how one thinks. Since we cannot analyze thinking, we must analyze one's speech and writing. *Speaking* is thinking out loud. *Writing* is the recording of thought-speech. Students in and out of America's fantastically expensive public school *industry* are generally standouts. They *stand out* as poor speakers, poor readers, and poor thinkers. How did they get that way, Mitchell asks his readers?

They got that way because professional educators have a "worm" in the brains of students, he says. It's a worm that eats away at the central thinking process. The word proceeds from all educators, administrators, and bureaucrats who speak and write obscurely, redundantly, ineptly and inanely, and when cornered, fall back on their professional jargon and cliches. They have substituted *socializing* for learning and *relating* for teaching. They are *feeling* oriented rather than thinking oriented. They cry out for more funds (largely for fad gimmicks and higher salaries) so they can give us "quality education" (whatever that means!); but when the train loads of tax dollars inundate the schools, the speaking, reading, writing test scores fail to respond commensurately with the grandiose promises made.

Mitchell holds that the only disciplines which produce clear language and logical thinking are in fact reading, writing, and ciphering. He concludes that our socializing-oriented and feeling-oriented schools are producing functional illiterates or barely literates who will never manage their lives well because such people lack "The Power of Language."

I agree with Mitchell's emphasis. My experiences with military staff meetings, DFs, ARs, official letters, training materials, and contacts with fellow chaplains, all lead me to conclude that although he is a voice crying in the wilderness, he is speaking sound words.

His treatment of the so-called "Black English" (p 160) is superb and is *must* reading. B.E. is not a language, nor is it a dialect. It is rather a "slanguage" and as such may be read and discussed, but it ought not to be *taught* (like Chaucerian English ought not to be taught as a viable tool for modern living). Least of all should B.E. become legitimized through educational programs allegedly based upon some vague notion of relevancy and understanding.

Minor criticisms of this book might include that there is no table of contents—it would have been helpful; no index—not needed for the most part. I found only one typographical error—on page 162 appears "if" for "of." On page 48 he ought to have used "Israelite" instead of "Jew" (a proleptic mistake frequently made). He uses "Alabama" (p. 62) for a perverse illustration when New Jersey or South Philly would have served appropriately. I guess I am objecting to this overly drawn stereotype because of my own Alabama heritage. On page 126 he uses "girl" for woman and thus might needlessly turn off some of our sisters.

Mitchell is a gadfly par excellence. His monthly four-page paper, *The Underground Grammarian*, is the stuff out of which this book is made. There he cites names and faces (and salaries if he knows!) and addresses of the educators who are highly paid for their placing worms in youthful brains. I hope this book will soon appear in paperback and enjoy wide distribution and serve as a catalyst for radical reassessment of current educational attitudes and practices.

—Chaplain (CPT) Robert H. Countess

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